

©
THE
R E M E D Y
OF
P R O P H A N E N E S S E .

O R ,
OF
The true sight and feare of
the A L M I G H T Y .

A needfull Treatise.

In two Bookes.

BY
Hall, Ios. EXON.

LONDON,

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shop at the signe of the pyde-Bull,
at *S. Austins Gate*, 1637.

THE
REMEDY

FOR THE

RELIEF OF THE

ACUTE

INFLUENZA

AND

ALL THE
SYMPTOMS OF THE
ACUTE
INFLUENZA

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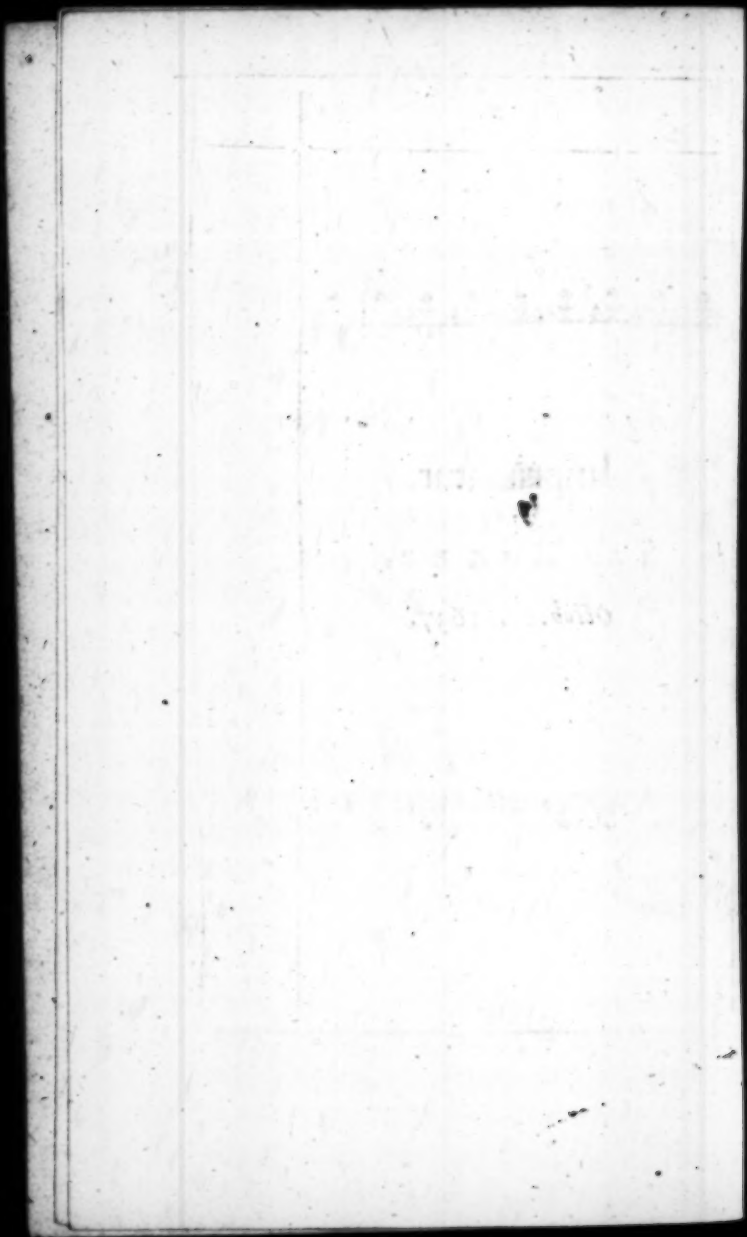


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S A. B A K E R.

Octob. II. 1637.





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T*He Remedy of Propbane-
nesse.*

*A Sermon Preach't in the Ci-
ty of Excester, at the consecrati-
on of a new Buriall-place there,*

Gen. 23. 19. 10.



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The Columns

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Reader,



Had meant to
take leave of
the Presse, as
one that re-
pented to bee guilty of
this common surfet. Yet
once againe my zeale ur-
ges me to breake silence.
I finde so little feare of
God in this world which
I am shortly leaving, that
I

To the Reader.

I could not forbear, after my tears, to bestow some inke upon it. Every man can bewaile it, I have studied to redresse it. Wee may indeavour that which GOD onely can effect. I humbly leave this to the worke of no lesse then an omnipotent grace. In the meane time it is both holy and laudable to project the remedies; and it shall bee the no-small comfort of my death-bed, that I have left

To the Reader.

left behind me this season-
able advice of better
thoughts; which, when I
am gone, may survive to
the benefit of many:
Know withall that this
Treatise entred the Presse
under the honored name
of my deare Lord, the
Earle of *Norwich*, whose
death preventing the
publication, hath sent it
forth Patron-lesse; Mee
thought I should not in-
dure that what was once
his, in my destination,
should

To the Reader.

should ever bee any others; Let this blanke be as my last memoriall of the honour that I justly beare to that incomparable friend, both alive and dead, serve to professe unto the world, that these papers yeeld themselves not unwilling Orphans upon his losse: But why doe I so mis-name his glory? That blessed soule not staying the leisure of my present directions, hasted up to the free view of the
face

To the Reader.

face of his God, which I
could onely shew dimly,
and aloofe. There will be
more use of the imitation
of his practice, then of the
honour of his protection;
Let us goe cheerefully on
in the steps of true piety,
and conscionable obedi-
ence, untill our faith like-
wise shall shut up in an
happy fruition.

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of the Treatise ensuing.

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fit terme for it: Affections well im-
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 { of our selves.

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OF



OF THE SIGHT
and FEARE of the
ALMIGHTY.

The First Book.

The Proem.

Nothing is more
easie to observe,
than that the mind
of man (beeing
ever prone to ex-
tremities) is no sooner fetcht
B off

off from Superstition, than it is apt to fall upō Prophanenesse: finding no meane betwixt excesse of devotion, and an irreligious neglect. No wise Christian, who hath so much as sojourned in the world, can choose but feele, and (with griefe of heart) confesse this truth: We are ready to think of Gods matters, as no better than our owne: And a saucy kind of familiarity, this way, hath bred a palpable contempt; so as we walk with the great God of Heaven, as with our fellow; and think of his sacred Ordinances, as either some common employment, or fashionable superfluity. Out of an

an earnest desire therefore to settle in my selfe, and others, right thoughts, and meet dispositions of heart, towards the glorious and infinite Majesty of our God, and his holy services (wherein we are all apt to be too defective) I have put my pen upon this seasonable task; beseeching that Almighty God, (whose work it is) to blesse it both in my hand, and in the perusall of all Readers; whom I beseech to know, that I have written this, not for their eyes, but for their hearts; and therefore charge them as they tender the good of their owne soules, not to rest in the bare speculation, but to work them-

Psal. 34. 11

selves to a serious, and sensible practice of these holy prescriptions, as without which, they shall never have either true hold of God, or sound peace, and comfort in their owne soules. *Come then yee children, hearken unto me, and I shall teach you the feare of the Lord;* There cannot be a fitter lesson for me, in the improvement of my age, to reade, nor for your spirituall advantage to take out: One glance of a thought, of this kind, is worth a volume of quarrellsome litigation.

S E C T. II.

SECT. II.

AS above we shall need no words; when we shall be all spirit, and our language shall be all thoughts, so, below, wee cannot but want words, wherein to cloath the true notions of our hearts. I never yet could find a tongue, that yeelded any one terme to notifie the awfull disposition of the heart towards God; wee are wont to call it *Feare*; but this appellation comes farre too short; for this signifies an affection; whereas this, which we treat of, is no other than an excellent vertue, yea a grace

rather; yea rather a precious composition of many divine graces, and vertues.

Gen. 42. 18.
Deu 6. 13.
Psa. 25. 12.
Eccl. 12. 13
Psal. 128. 1.

It is no marvell therefore, if the Spirit of God have wont under this one word, to comprehend all that belongs either to the apprehension, or adoration of a God; For this alone includes all the humble constitution of an holy soule, and all the answerable demeanure of a mortified creature: neither is there any thing so well becomming an heart sensible of infinitenesse, as this which wee are faine to mis-name *Feare*.

To speak properly, there is no feare but of evill, and that which

we^h we justly call servile: which is a doubtfull expectation of something that may be hurtfull to us: and this, when it prevayles, is horror, and dreadfull confusion; an affection (or perturbation rather) fit for the gallies, or hell it selfe; Love casts it out, as that which is ever accompanied with a kind of hate; and so will we; we are meditating of such a temper of the heart, as in the continuance of it is attended with blessednesse; as in the exercise of it, is fixed upon infinite greatnesse, and infinite goodnesse, and in the meane time is accompanied with unspeakable peace, and contentment in

Psa. 103. 17.
128. 4.
147. 11.
Eccl. 8. 11.

the Soule.

And yet, who so had a desire to retaine the word (if our Ethick Doctors would give him leave) might say, that affections well imployed upon excellent objects, turne vertues; so love though commonly marshelled in those lower ranks of the soule, yet when it is elevated to the All-glorious God, is justly styled the highest of Theologicall vertues; yea, when it rises but to the levell of our brethren, it is Christian charity; so, grieve for sinne, is holy penitence; and what more heavenly grace can be incident into the soule, than joy in the holy Ghost? Neither is it
other.

otherwise with Feare, when it is taken up with worldly occurrences of paine, losse, shame, it is no better than a troublesome passion, but when wee speak of the feare of God, the case and style is so altered, that the breast of a Christian is not capable of a more divine grace. But not to dwell in syllables, nor to examine curious points of morality: That which we speak of, is no other than a reverentiall awe of the holy and infinite majesty of God, constantly and unremovably settled in the soule; A disposition so requisite, that he who hath it, cannot but be a Saint, and he that hath it not, is in a sort without

out God in the world. To the producing whereof there is need of a double apprehension; The one of an incomprehensible excellence, and inseparable presence of God; The other of a most miserable vilnesse, and, as it were, nothingnesse of our selves. The former is that which the spirit of God calls the sight of the Invisible: For sight is a sense of the quickest, and surest perception; so as in seeing of God, we apprehend him infinitely glorious in all that he is, in all that he hath, in all that he doth; and intimately present to us, with us, in us.

S E C T. II.

SECT. II.

LET us then first see what that
Sight is; wherein we cannot have a more meet patterne than *Moses*; that exposed infant, who in his cradle of Bulrushes was drawne out of the flagges of *Nilus*, is a true embleme of a regenerate soule, taken up out of the mercy of a dangerous world, in whose waves he is naturally sinking: Hec that was saved from the waters saw God in fire; and in an holy curiosity hasted to see the Bush that burned, and consumed not; Let our godly zeale carry us as fast to see what he saw;
and

and make us eagerly ambitious of his eyes, of his Art. Surely *Moses*, as *St. Stephen* tells us, was learned in all the wisdom of the *Egyptians*; Hee was not a greater Courtier, than a Scholler: But, *Moses* his Opricks were more worth than all the rest of his skill. All *Egypt*, and *Chaldea* to boot, though they were famous of old for Mathematick Sciences, could not teach him this Art of seeing the Invisible: As only the Sunne gives us light to see it selfe, so only the Invisible God gives a man power to see himselfe that is Invisible.

There is a threefold world objected to humane apprehension;

sion; A sensible world, an intelligible, a spirituall or divine; and accordingly man hath three sorts of eyes, exercised about them; The eye of sense, for this outward and materiall world; of reason, for the intelligible; of faith, for the spirituall: *Moses* had all these; By the eye of sense he saw *Pharaohs* Court, and *Israels* servitude; By the eye of reason he saw the mysteries of Egyptian learning; By the eye of faith he saw him that is invisible. In the eye of sense, even brute creatures partake with him, In the eye of reason men, In the faculty of discerning spirituall and divine things only Saints
and

and Angels. Doubtlesse *Moses* was herein priviledged above other men, Two wayes therefore did he see the Invisible, First, By viewing the visible signes, and sensible representations of Gods presence; as in the Bush of *Horeb* (the hill of visions :) in the Fire and Cloud in the Mount of *Sinai*; Secondly, By his owne spirituall apprehension: That first was proper to *Moses*, as an eminent favourite of God: This other must be common to us with him. That we may then attaine to the true feare and fruition of God, we must see him that is invisible, as travellers here, as comprehensors hereafter;

hereafter ; How we shall see him in his, and our glorious home, we cannot yet hope to comprehend; When we come there to see him, we shall see and know how, and how much we see him ; and not till then. In the meane time it must bee our maine care to blesse our eyes with *Moses* object, and even upon earth to aspire to the sight of the Invisible. This is an act wherein indeed our cheife felicity consists. It is a curiously witty disquisition of the Schooles, since all beatitude consists in the fruition of God, Whether we more essentially, primarily, and directly enjoy God in the act of understanding,

and Angels. Doubtlesse *Moses* was herein priviledged above other men, Two wayes therefore did he see the Invisible, First, By viewing the visible signes, and sensible representations of Gods presence; as in the Bush of *Horeb* (the hill of visions :) in the Fire and Cloud in the Mount of *Sinay*. Secondly, By his owne full apprehension: This was proper to *Moses*, as the chosen and most dear favourite of God. But this manner of seeing God, no other must be common to all with him. That we may therefore attaine to the true feare and fruition of God, we must see him that is invisible, as travellers here, as comprehensors hereafter;

hereafter ; How we shall see him in his, and our glorious home, we cannot yet hope to comprehend; When we come there to see him, we shall see and know how, and how much we see him ; and not till then.

meane time it must be care to blesse our *yes* object, and to aspire to Invisible. This *in* indeed our consists. It is a happy disquisition of *holes*, since all beatitude consists in the fruition of God, Whether we more essentially, primarily, and directly enjoy God in the act of understanding,

Iohn. de
Neapoli.
qu. 14.

standing, (which is by seeing him,) than in the act of will, which is by loving him; and the greatest Masters (for ought I see) pitch upon the understanding in the full sight of God, as whose act is more noble, and absolute, and the union wrought by it more perfect. If any man desire to spend thoughts upon this divine curiosity, I referre him to the ten reasons which the Doctor *Solennis* gives and rests in, for the decision of this point. Surely these two go so close together, in the separated soule, that it is hard, even in thought, to distinguish them. If I may not rather say, that as there is no imaginable

nable composition in that spirituall essence; so its fruition of God is made up of one simple act alone, which here results out of two distinct faculties. It is enough for us to know, that if all perfection of happinesse and full union with God consist in the seeing of him, in his glory, then it is, and must be our begun happinesse, to see him (as we may) here below: hee can never be other than he is; our apprehension of him varies: Here we can only see him darkly, as in a glasse, there cleerely, and as hee is. Even here below there are degrees, as of bodily, so of spirituall, sight: The newly recovered

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Act. 7. 56.

vered blind man saw men like trees ; the eyes of true sense see men like men ; The illuminated eyes of *Elisba*, and his servant, saw Angels , invironing them ; Saint *Stephens* eyes saw heaven opened, and Iesus standing at the right hand of God : The cleere eyes of *Moses* see the God of Angels : Saint *Pauls* eyes saw the unutterable glories of the third heaven : still, the better eyes the brighter vision.

But what a contradiction is here, in seeing the Invisible ? If invisible, how scene ? and if scene, how invisible ? Surely God is a most purely and simply spirituall essence. Here is

no

no place for that, not so much
heresie, as stupid conceit, of
Anthropomorphisme: A bo-
dily eie can only see bodies like
it selfe; the eye must answer
the object: A spirituall object
therefore (as God is) must be
seene by a spirituall eye: Mo-
ses his soule was a spirit, and
that saw the God of spirits: so
he that is in himselfe invisible,
was seene by an invisible eye:
and so must be. If we have no
eyes but those that are scene,
we are as very beasts as those
that we see; but if we have in-
visible and spirituall eyes, we
must improve them to the
sight of him that is invisible.

C2 SECT. III.

SECT. III.

LEt us then, to the unspeakable comfort of our soules, inquire, and learne how wee may here upon earth, see the invisible God.

And surely, as it was wisely said of him of old, that it is more easie to know what God is not, than what he is, so it may be justly said also, of the vision of God, it is more obvious to say how God is not seene, than how he is; Let us (if you please) begin with the negative, we may not therefore think to see God by any fancied representation; hee will

will admit of no image of
himselſe; no not in thought;
All poſſibly conceiveable I-
deas, and ſimilitudes, as they
are infinitely too low, ſo they
are cleane contrary to his ſpi-
rituall nature, and his expreſſe
charge; and the very entertain-
ment of any of them is no
other than a mentall idolatry.
In the very holy of holies,
where he would moſt mani-
feſt his preſence, there was no-
thing to be ſeene but a cloud
of ſmoake, as the Poet ſcof-
fingly; and as that great King
profleſſed to ſee there; to teach
his people that he would not
be conceived any way, but in
an abſolute immunity from all
formes.

C 3

Se-

*Nil preter
nubes. Iuv.**Alex. Meg.*

Secondly, we may not hope to see God by the working of our improved reason ; for as intelligible things are above the apprehension of sense , so divine matters are no lesse above the capacity of understanding. Iustly is *Durand* exploded here , who held that a created understanding was of it selfe, sufficient for the vision of God, without supernaturall aid ; for what ever our soule understands here, it doth it by the way of those phantasmes which are represented unto it ; by which it is not possible there should be any comprehension of this infinite essence : every power works within the compasse

pasſe of his owne ſphere; even from the loweſt of ſenſe, to the higheſt of faith: If the eye ſhould encroach upon the eare, in affecting to diſcerne the delicate ayre of pleaſant ſounds; and the eare ſhould uſurp upon the eye, in profeſſing to judge of a curious picture, or pleaſant proſpect; it were an abſurd ambition of both. It is all one for a beaſt to take upon him to judge of matter of diſcourſe; and for a Philoſopher to determine of matters of faith: Reason was not given to man for nought, even that can impart unto us ſomething concerning God, but not enough. I remember

Io. Gerſ:
de diſtin-
ctione ve-
rarum vi-
ſionum à
faliſis.

Gerson, a great Maſter of Con-
templation, profeſſes that he
knew one, (which is, in Saint
Pauls phraſe, himſelfe) who
after many temptations of
doubt, concerning a maine
article of faith, was ſudden-
ly brought into ſo cleere a
light of truth, and certitude;
that there remained no re-
liques at all of dubitation; no-
thing but confidence, and ſe-
renity, which (faith hee) was
wrought by an hearty humi-
liation, and captivation of the
underſtanding to the obedi-
ence of faith; neither could
any reaſon bee given of that
quiet, and firme peace in be-
leeving, but his owne feeling
and

and experience : And surely, so it is in this great businesse of seeing God ; the lesse wee search , and the more wee beleeve, the cleerer vision do we attain of him that is invisible.

Neither, thirdly, may wee hope here to aspire to a perfect sight , or a full comprehension of this blessed object; the best of all earthly eyes doth but look through a scarfe at this glorious Sight, and complains of it's owne weaknesse and obscurity ; and what hope can we have to compasse this infinite prospect ? The cleereſt eye cannot, at once , see any round body, if it be but of a small bullet, or ring ; And when

when we say, wee see a man, we meane, that we see but his outside; for surely, his heart, or lungs, or braine, are out of our sight; much lesse can we see his soule, by which he is: What speak I of the poore narrow conceit of us mortals? I need not feare to say, that the glorified Saints and glorious Angels of Heaven, being but of a finite (though spirituall) nature, hold it no disparagement to disclaime the capacity of this infinite object; much lesse may we think to draine this Ocean with our egge shell.

Lastly, we may not make account here to see the face of God in his divine essence, or in

in the height of the resplendence of his glory: This, even *Moses* himselfe did not; he desired it indeed, but it might not be yeelded, (*Exodus 33*) and God tels him, this was no object for mortall eyes; A man must die to see it, as *Austen* well. Indeed it is said, *Moses* spake to God, face to face; the word in the originall is (פנים פנים) faces to faces:) but ye never read that he saw God face to face; he still conferred with that Oracle which was ever invisible. It is a poore conceit of *Cornelius à Lapide*, that *Moses* longed so much to see the face of God in some assumed forme; for then that
face

Gen 32,30

face should not have been his: And if God should have been pleased to assume such a forme, it had beene no lesse easie for him, to have made the face aspectable, as the back; In this sense, old *Jacob* calls his Altar *Penu-el*, the face of God, and professes to have scene God, face to face; his face saw that face which God had for the present assumed, without a present death: Doubtlesse *Moses*, having scene divers vayles of Gods presence, (that is, sensible testimonies of his being there) desires now to see that glorious Majesty of God open-faced, without those masks of outward representation

tation, (so hee interprets himselfe whiles he expresseth בָּרָךְ by בָּרָךְ vers. 19.) the desire was zealously ambitious; too high, even for him, that had beene twice blessed with forty dayes cōserence with the God whom he longed to see; much lesse may we think of aspiring to this Sight, who must know our distance, even from the foot of the Mount. It is abundantly enough, for us, if out of some small loop hole of the rock, we may be allowed, in his passage, to see some after-glimpses of that incomprehensible Majesty; to see him, both as we can be capable, and as he will be visible; that is, as he hath

Thy face,
by thy
glory.
Exo. 33. 18

hath revealed himselfe to us in his word, in his works, in his wonderfull attributes. In his word as a most glorious spirituall substance, in three equally glorious subsistences. In his works, as the most mighty Creator, and munificent Preserver, as the most mercifull Redeemer of the world, as the most gracious Comforter, and Sanctifier of the world of his Elect. In his attributes, as the God of spirits, whose infinite power, wisdom, mercy, justice, truth, goodnesse is essentiall; so as he is all these abstractedly, uncompoundedly, really, infinitely. Shortly therefore, we may not look here to see

see him by the eye of fancy, or by the eye of reason, or in a full view, or in the height of his glory.

Let us then in the next place see how we may and must see him.

SECT. IIII.

Would we therefore see him that is invisible?

In the first place we must have our eyes cleered from the naturall indisposition, to which they are subject; we have all, in nature, many both inward, and ambient hinderances of this sight; there is a kind of earthlinesse in the best eye; whereby

whereby it is gouled up, that it cannot so much as open it selfe, to see spirituall things; these are our carnall affections: There is a dimnesse and duskinesse in the body of the eye, when it is opened; which is our naturall ignorance of heavenly things: There is, besides these, a filme, which is apt to grow over our eye, of naturall infidelity; which makes it incapable of this divine vision; and after all these, (when it is at the clearest) the moats and dust of worldly thoughts, are apt to trouble our sight: Lastly, every known sinne, wherein a man willingly continues, is a beame in the eye,

of Prophanenesse.

33

eye, that bars all sight of God: *In malevolam animam, &c.* Wisdom enters not into an ill-doing soule, and *Malitia occecat intellectum*, as the wise man of old; There must bee a removal and remedy of all these, ere we can attaine to a comfortable vision of the Invisible. The goule of our eyes must bee washt off; and if we cannot by our utmost endeavours, lift up our eye-lids, as we ought, we must sue to him that can do it, (*Aperi oculos:*) Open thou mine eyes that I may see the wonderfull things of thy Law. The dimnesse and duskinesse of our eyes must be cleared, by that eye-salve of the Spirit.

D

(Revel.

in xaxo-
76x907 ju-
xax
Wild 1.4.
Wicked.
nesse
blinds the
under-
standing.

(*Revel. 3.*) The filme of our infidelity must be scoured off by the cleansing waters of *Siloam*, the fountaine of divine truth, welling out of the holy Scriptures; The moates and dust of worldly cares must be wipt out, by a contemptuous, and holy resolution; The beame of sinne, lastly, must be pulled out by a serious repentance. So then, if there be any of us that makes account to see God, whiles he is taken up with sensuall affections, whiles he is blinded with his naturall ignorance, and infidelity, whiles he is seized upon by worldly cares, and distractions, whiles he harbours
any

any knowne sinne in his bo-
some, he doth but deceive his
own soule; away with all these
impediments, that wee may
be capable of the vision of
God.

In the second place, wee
must set this blessed object be-
fore our eyes; resolving of the
certainty of his presence, with
us; Or, rather, we must set our
selves before him, who is ever
unremovably before us, with
us, in us; acknowledging him
with no lesse assurance of our
faith, than we acknowledge
the presence of our owne bo-
dies, by the assurance of sense:
For, how shall we suppose wee
can see him that is absent from

us? No man will say, he sees the Sun, when it is out of our Hemisphere: That infinite God therefore, who cannot but be every where, must bee acknowledged to be ever, in a glorious manner, present with us; manifesting his presence most eminently, in the high heavens, and yet filling both heaven and earth with the Majesty of his glory: In him it is that we live, and move, and have our being: he comprehends the whole world, himselfe being only incomprehensible; secluded from no place, included in no place; neerer to us than our owne soules: when we die, we part from them;
from

from him we cannot part; with whom remotenesse of place can make no difference, time no change: when the heart is thus thoroughly assured, it is in a faire way to see the Invisible; for now, after all the former impediments, the hinderance of distance is taken away; and nothing remaineth, but that the eye bee so affected, and imployed hereabouts, as it ought.

SECT. V.

TO which purpose, in the third place, there must be an exaltation, and a fortification of our sight; An exaltati-

D 3

on

on raising it above our wonted pitch, for our heart is so injured, and confined to bodily objects, that, except it bee somewhat raised above it selfe, it is not capable of spirituall things. A fortification of our sight, so raised; for our visive beames are (at our best) so weak, that they are not able to look upon a sight so spiritually glorious; alas, wee cannot so much as look upon the Sunne-beames, but we are dazeled, and blinded, with that, which gives us opportunity of sight: how shall wee be able to behold the infinire resplendence of him that made it? *St. Stephen* was a true Eagle; that blessed
pro-

protomartyrs cleared, exalted, fortified sight pierced the heavens, and saw *Jesus* standing at the right hand of God: Whence was this vigor, and perspicacity? Hee was full of the holy Ghost; that Spirit of God, that was within him, gave both clearnesse, and strength (in such miraculous manner) to the eyes of him, who should strait-way see, as hee was scene; who should instantly by the eye of his glorited soule, no lesse see the incomprehensible Majesty of God the Father, than now by his bodily eye, he saw the glorified body of the Son of God: It must bee the only work of

the same Spirit of God within us, that must enable us, both to the faculty, and exercise of seeing the Invisible; for the performance whereof, there must be, in the fourth place, a trajection of the visuall beames of the soule, thorow all earthly occurrences, terminating them only in God; as now, we look thorow the aire, at any object, but our sight passes thorow it, and rests not in it: whiles we are here, we cannot but see the world; even the holiest eye cannot look off it, but it is to us, as the vast aire is betwixt us and the Starry heaven, only for passage, all is transflucid, till the sight arrive there:

there; there it meetes with that
solid object of perfect content-
ment, and happinesse, where-
with it is throughly bounded.
When it hath therefore attain-
ed thither, there must bee, in
the fifth place, a certaine divine
irradiation of the mind, which
is now filled, and taken up with
a lightsome apprehension of
an infinite Majesty, of a glory
incomprehensible, and bound-
lesse; attended and adored by
millions of heavenly Angels,
and glorified Spirits; whereto
way must be made by the con-
ceit of a transcendent light;
wherein God dwelleth; as far
above this outward light which
we see, as that is above dark-
nesse:

nesse : For though we may not in our thoughts liken God to any created brightnesse, (bee it never so glorious;) yet nothing forbids us to think of the place of his eternall habitation, as infinitely resplendent, above the comparifon of those beames which any creature can cast forth. He is clothed (saith the Psalmist) with light as with a garment. Lo, when wee cannot see a mans soule, yet we may see his body; and when we cannot see the body, yet wee may see the clothes : Even so, though wee may not think to see the essence of God, yet we may see, and conceive of this his resplendent garment
of

of light. Farre be it therefore from us, when we would look up to a Deity, to have our eyesight terminated in a gloomy opacity, and sad darksomnesse, which hath no affinity with any appendance of that divine Majesty, who hath thought good to describe it selfe by light: Let our hearts adore such an infinite spirit, as that the light wherein he dwels, is inaccessible, the light which he hath, and is, is inconceivable, and rather rest themselves in an humble and devout adoration of what they cannot know, than weary themselves with a curious search of what they cannot comprehend. A
simple

simple and meek kind of astonishment, and admiration, be-
seemes us here better, than a
bold and busie disquisition.
But, if this outward light
(which of all visible creatures
comes neereſt the nature of a
ſpirit) ſhall ſeeme too materi-
all, to expreſſe the glory of
that bleſſed habitation, of the
Higheſt: Let the mind labour
to apprehend an intellectuall
light, which may be ſo to our
underſtanding, as this bodily
light is to our ſenſe, purely ſpi-
rituall, and tranſcendently glo-
rious; and let it deſire to won-
der at that which it can never
conceive; How ſhould this
light be inacceſſible, if it were
ſuch

such as our either sense, or reason could attaine unto?

SECT. VI.

VHen we have attained to this comfortable and heavenly illumination, there must be, in the sixt place, a fixing of the eye upon this beatificall object; so, as it may be free from distraction, and wandring. Certainly there is nothing more apt to be miscarried, than the eye; every new sight winnes it away from that which last allured it. It is not hard, or unusuall to have some suddenn short glympses of this happy vision; which yet the

the next toy fetches off, and makes us to forget: like as the last wave washeth off the impression of the former: what are we the better for this, than that patient, who having the filme too early raised from his eye, sees the light for the present, but shall never see any more. Would wee see God to purpose? when we have once set eye upon him, we may not suffer our selves, by any means to lose the sight of him againe; but must follow it still with a constant and eager intention: Like as the Disciples of Christ, when they had fixed their eyes upon their ascending Saviour, could not be taken off, with
the

the presence of Angels; but sent their eye-beames after him into heaven, so earnestly, that the reproofe of those glorious spirits could hardly pull them off. You are now ready to tell me, this is a fit task for us, when we are in our heaven; and to plead the difficulty of such our settlement, in this region of change; where our eyes cannot but bee forced aside, with the necessity of our worldly occasions; and to question the possibility of viewing two objects at once; God, and the world; not considering, that herein lyes the improvement of the Christians skill, in these divine Opticks:
The

The carnall eye looks through God, at the world; The spirituall eye looks through the world, at God; the one of those he seeth mediately, the other terminatively; neither is it in nature hard to conceive, how we may see two such objects, as whereof one is in the way to the other, as thorow a prospective glasse, we can see a remote mark; or thorow a thin cloud wee can see heaven. Those glorious Angels of heaven are never without the vision of God, yet being ministering spirits for the good of his Elect, here below, they must needs take notice of these earthly occurrents: the variety of

of these sublunary objects cannot divert their thoughts from their Maker: Although also (to speak distinctly) the eye thus employed is not the same: nothing hinders but that whiles the bodily sees a body, the spirituall eye may see a spirit: As when a load-stone is presented to my view, the eye of my sense sees the body, and fashion of the stone, my eye of reason sees the hidden vertue which is in it; both these kinds of eyes may be thus fixed upon their severall objects without any interfection of the visual lines of each other. But that no man may think God hath so little respect to our infirmities,

ties as to impose upon us impossible tasks, we must know, that since the soule of man in this state of fraile mortality, is not capable of a perpetuall act of such an intuition of God, here is necessary use of a just distinction: As the Schoole therefore is wont to distinguish of intentions, so must we here of the apprehension of God, which is either actuall, or habituall, or virtuall, Actuall, when our cogitations are taken up, and directly imployed in the meet consideration of the blessed Deity, and the things thereto appertaining: Habituall, when we have a settled kind of holy disposition,

tion, and aptitude inclining us
ever to theſe divine thoughts,
ready ſtill to bring them forth
into act, upon every leaſt mo-
tion: Virtuall, betwixt both
theſe, being neither ſo quick
and agile, as the actuall; nor
yet ſo dull and flagging as the
habituall, (which may be inci-
dent to a man whether ſleep-
ing, or otherwiſe buſied) when
by the power of an heavenly
diſpoſition, wrought in the
mind, we are ſo affected, as
that divine thoughts are be-
come the conſtant (though in-
ſenſible) gueſts of the ſoule;
whiles the vertue of that ori-
ginall illumination ſticks ſtill
by us, and is, in a ſort, derived

into all our subsequent cogitations; leaving in them perpetuall remainders of the holy effects of the deeply-wrought, and well grounded apprehension of God: As in a pilgrim towards the holy Land, there are not alwaies actual thoughts concerning his way, or end; yet there is still, an habituall resolution, to begin and compassse that journey; and a secret power of his continued will, to put forward his steps to that purpose; there being a certaine impression remaining in the motive faculty, which still insensibly stirres him towards the place desired: Neither is it unusuall, (even in nature) to see

see many effects continuing, when the motion of the cause, by which they were wrought, ceaseth; As when some deep Bell is rung to the height, the noyse continues some time in the ayre, after the clapper is silent: Or when a stone is cast into the water, the circles that are caused by it are enlarged, and multiplyed, after the stone lyes still in the bottome.

How ever therefore we cannot hope in this life (through our manifold weaknesse, and distractions) to attaine unto the steddy continuance of the actuall view of him that is invisible, yet, to the habituall, and virtuall power of apprehending

hending him, wee may,
(through the goodnesse of
him, whom we strive to see)
happily aspire.

Neither may we be wanting
to our selves in taking all oc-
casions of renewing these our
actuell visions of God; both
set, and casuall: there is nothing
that wee can see, which doth
not put us in mind of God;
what creature is there, wherein
we do not espy some footsteps
of a Deity? every herb, flower,
leafe, in our garden; every
Bird, and Fly in the aire; eve-
ry Ant and Worme in the
ground; every Spider in our
window, speaks the omnipo-
tence, and infinite wisdom
of

of their Creator : None of these may passe us without some fruitfull monition of acknowledging a divine hand. But besides these, it will be requisite for us , every morning to season our thoughts with a serious renovation of our awfull apprehensions of God ; and not to take off our hand, till wee have wrought our hearts to some good competency of right, and holy conceits of that glorious Majesty; the efficacy whereof may dilate it selfe to the whole following day ; which may be often revived by our frequent ejaculations: But above all other, when wee have to do with

God, in the set immediate exercises of his services, and our heavenly devotions, we must endeavour (to our utmost) to sharpen our eyes, to a spirituall perspicacity; striving to see him, whom we speak unto, and who speaks unto us, as he hath pleased to reveale himselfe. But, over and beside all these, even when we have no provocations from any particular occasion, it must be our continual care, to labour with our God, that it would please him to work us to such an holy, and heavenly disposition, as that, what ever our employments may be, we may never want the comfort of a virtuall and
habi-

habitually enjoying the sight of God; so as the power and efficacy of our first, well-taken apprehension may runne on, thorow all the following actions, and events both of our life, and death,

SECT. VII.

Vpon this constant fixednesse of our thoughts, on God, there cannot but follow (in the seventh place) a marvellous delight, and complacency of the soule, in so blessed an object; neither is it easie to determine whether of these doe more justly challenge a precedency in the heart, whether

ther the eye be so fixed, because it is well pleased with the sight; or whether it be so pleased and ravished, with that happy sight, because it is so fixed: whatsoever these two are in the order of nature, I am sure in time, they are inseparable, neither is it possible for any man to see God as interested in him, and not to love him, and take pleasure in him: As a stranger, as an enemy, or avenger, even devils and reprobate soules behold him, to their regret, and torment; if I may not say, they rather see his anger, and judgement, than himselfe; but never eye can see him as his God, and not be taken with

with infinite delight : for that absolute goodnesse (out of which no man can contem-plate God) can be no other, than infinitely amiable. And if in the seeing of God, we be (as the Schoole hath taught us to speak) unitively carried in-to him, how can we choose but in this act, bee affected with joy unspeakable and glorious? *In thy presence, saith the Psalmist, is the fulnesse of joy : and at thy right hand, are pleasures for evermore.* In summe therefore ; if when our eyes being freed from all naturall indispositions, and both inward, and outward impediments ; wee have so this blessed object presented

sented before us, as that, there is an exaltation and fortification of our sight; and thereupon a trajection of the visuall beames thorow all earthly occurrents, and a divine irradiation of the understanding, and a stedfast fixing of the eye upon this happy object, without wandring and distraction; not without a wonderfull delight, and joy in the God of all comfort, whom we apprehend; we do now effectually borrow *Moses* his eyes, and, as he did, see the Invisible.

SECT. VIII.

SECT. VIII.

BVt as all good things are difficult, and all difficulties full of discouragement, unlesse they be matched with a countervaileable benefit, (in which cases they doe rather whet, than turne the edge of our desires) let us see what considerations of profit, arising from this noble act, may stirre up our languishing hearts to the endeavour, and performance thereof: There are actions, which carrying nothing but danger and trouble in the mouth of them, had need to be drawne on with the promise

mise of an externall reward;
there are those, which carry in
them their owne recompence;
such is this wee have in hand:
What can there bee out of it
selfe, so good as it? When we
take paines to put our selves
into some Theater, or Court,
or some pompous triumph, we
have no other end but to see;
and yet how poore, and unsat-
isfying is that spectacle; and
such, as wherein our frivolous
curiosity shuts up in empti-
nesse, and discontentment?
how justly then are we ambi-
tious of this prospect, where-
in, to but see, is to be blessed.
It is newes to see wantons
transported from themselves,
with

with the sight of a beautifull face; though such, perhaps, as wherein they can never hope to have any interest; and some curious eyes no lesse taken with an exquisite picture, which yet shall never be theirs: how can we be other than ravished with an heavenly delight, and pleasure; in so seeing the infinite beauty of the God of Spirits, as that our sight cannot be severed from fruition? the act it selfe is an abundant remuneration, yet doth it not want many sweet, and beneficiall consequences, which do justly quicken our desires to attaine unto the practise of it. Whereof it is not the meanest, that

Gustato
spiritu de-
spit om-
nis caro.
Gen. de. 4.
domibus.

that who-ever hath happily
aspired thereunto, cannot bee
carried away with earthly va-
nities; what poore things are
these, in comparison of those
invisible glories? Alas, what
was the pleasure and riches of
the Court of *Egypt*, in the eyes
of *Moses*, when he had once
scene his God? It is a true
word, that of the Chancellor
of *Paris*, when a man hath ta-
sted once of the spirit, all flesh
is savourlesse: Surely, when
once the chosen vessell had
beene rapt into the third hea-
ven, and scene those unutte-
rable magnificencies of the
divine Majesty, who can won-
der, if he looked, ever after,
with

with scorne, and pittie upon all the glittering poverty of this inferiour world? Goe then ye poorly-great ones of the world, and admire the piles of your treasures, the stateliness of your structures, the sound of your titles, the extent of your territoryes; but know, that hee who hath seene the least glympse of the Invisible, knowes how to commiserate your felicity, and wonders what yee can see in all these, worth your admiration, and pursuit: What joy and triumph was among the Iewes when they saw the foundation of the second Temple laid? yet those ancient Priests and
F Levites,

Leuites, whose eyes had scene the glory of the former Temple, wept, and cryed as loud, as the rest shouted: Those that know no better, may rejoyce and exult in these worldly contentments; but those, who have had but a blink of the beauty of heaven, can look upon them no otherwise, than with an overly contemptuousnesse. I wonder not if good old *Simeon* were content to have his eyes clozed for ever, when he had once scene the Sonne of God: what ever he should see afterwards, would but abase those eyes, that had beene blessed with the face of his Saviour. It was no ill conceit

ceit of the wise Oratour, that he who had once knowne and considered the magnitude of the world, could never after admire any thing; Surely we may more justly say, that hee who hath duly taken into his thoughts the consideration of the infinite power, wisdom, goodnesse, of the great God of the world, cannot think the world it selfe, worthy of his wonder. As some great Peere therefore, that hath beene used to stately shewes, and courtly magnificence, doth not vouchsafe so much as to cast his eye towards the meane worthlesse gewgawes of a Pedlars Stall, (which yet silly children be-

hold with great pleasure and admiration: so the soule that hath beene inured to the sight of the divine Majesty, scornes to suffer it selfe to be transported with the trash and toyes of this vaine and transitory world.

SECT. IX.

NO whit inferiour to this benefit, is the second; that this sight of the Invisible is a notable and prevalent meanes to restraine us from sinning, for how dares he sinne, that sees God ever before him? whom he knowes of so pure eyes, that he detests the least motion

motion to evill; of so almighty power, as to revenge it everlastingly. It was a poore thought of him (who yet could know no better) that hee who would dissuade himselfe from a secret wickednesse, should suppose a grave *Cato*, or some other such austere frowning Censor, to be by him, looking upon his actions; as if the shame or feare of such a witnessse were a sufficient coercion from evill: he that hath no eyes to see a God, may scarre himselfe with the imagined sight of a man, somewhat better than himselfe; but he who hath the grace to see the Invisible, finds a stronger restraint

in that presence, than if hee were looked on by millions of Witnesses, Iudges, Executioners : Yet as this sight is mutuall, (ours of God, and Gods of us,) the good heart finds a more powerfull restriction in his seeing of God, than in Gods seeing of him: if there be more feare in this, there is more love in the other; for, since this holy vision of God is ever joyned with some warmth of good affection to that prime, and infinite goodnesse, the very apprehension of that unspeakable lovelinesse, which is in him, more effectually curbeth all evill desires, in us, than the expectati-
on

on of any danger, that can threaten us: *How can I do this great evil, and sinne against God,* saith good *Ioseph*: the sinne affrights him more than the suffering, and the offence of a God, more than his owne danger.

Gen. 39 9.

The Spirit of God hath thought fit to specifie the third benefit, upon occasion of the mention of *Moses* his vision of God; he endured, as seeing him who is invisible: As this sight therefore hath power to withhold us from doing evil; so also to uphold us in the suffering of evil; What but cheerfulness, and ease, could holy *Stephen* find in the stones of

his enraged murtherers, when, through that haile storme he could see his Iesus, standing at the right hand of God, ready to revenge, and crowne him? What a pleasing walk did the three children find in *Nebuchadnezzars* Fornace, whiles the Sonne of God made up the fourth? What Bath was so suppling, and delightfull, as the rack of *Theodorus* the Martyr, whiles Gods Angel wip't, and refreshed his distended joynts? With what confidence and resolution, did the Father of the faithfull break thorow all troubles, and tentations, when he heard God say, *Feare not, Abraham, I am thy sheild,*
and

and thy exceeding great reward.
Certainly, all feare and discouragement arises from a conceit of our owne weaknesse, and an adversaries power, and advantage; take away these two, and the mind of man remains undanted: and both these vanish at the sight of the Invisible; For, what weaknesse can we apprehend, when God is our strength, or what adversary can we feare, when the Almighty is with us? Good *Ezekiah* was never so much scarred with all the bravings of *Rabshakeh*, as when he said, *Am I come up hither without the Lord?* Had God taken part against his degenerated people,

people, what could the arme of flesh have availed, for their defence? As contrarily, when hee strikes in, what can the gates of hell do? Is it multitude that can give us courage? as *Elisha's* servant said; there are more with us than against us: It is strength? behold, the weaknesse of God is stronger than men; than divels: How justly do we contemne all visible powers, when we see the Invisible? when we see him, not empty handed, but standing ready, with a crowne of glory, to reward our conquest; *Vincenti dabitur*: Are we therefore persecuted, for professing the truth of the Gospell, and cast

Revel. 2. 7.
To him
that over-
comes it
shall be
given.

cast into a dark, and desolate
dungeon, where no glimmer-
ing of light is allowed to look
in upon us; where we are so
farre from being suffered to see
our friends, that we cannot see
so much as the face of our
Keeper? Lo even there, and
thence, we may yet see the In-
visible, and (in spite of ma-
lice) in his light wee can see
light. Do we lie groaning up-
on the painfull bed of our
sicknesse, closing our curtaines
about us to keep out the light,
which now growes offensive
to our sight; yea, doth death
begin to seize upon our eyes,
and to dim and thicken our
sight, so as now we cannot dis-
cerne

cerne our dearest friends, that stand ready to close them for us; yet, even then may we most cleerly see the Invisible; and that sight is able to cheere us up, against all the pangs, and terrours of death, and to make us triumph even in dying.

S E C T. X.

LAstly, what other doth this vision of God but enter us into our heaven? *Blessed are the pure in heart,* (saith our Saviour upon the Mount) *for they shall see God;* Lo, he that only can give blessednesse, hath promised it to the pure; and he that best knowes wher-
in

in blessednesse consists, tells us, it is in the seeing of God; The blessed Spirits above, both Angels and soules of the departed Saints, see him cleerly, without any vaile drawne over their glorified eyes; we, wretched Pilgrims here on earth, must see him as wee may; there is too much clay in our eyes, and too many, and to grosse vapors of ignorance and infidelity betwixt us and him, for a full and perfect vision: Yet even here, we see him truly, though not cleerly; and the stronger our faith is, the clearer is our sight; and the clearer our sight is, the greater is our measure of blessednesse;

Iob 1.6.

Zach. 12.10.

nesse: Neither is it a meere
presence, or a bare simple visi-
on, which doth either inchoate,
or perfect our happinesse: we
find there was a day, when the
Sonnes of God came to pre-
sent themselves before the
Lord, and Satan came also
among them; and the wicked
eyes shall see him whom they
have peirced; we see so much
of God, (in the way of our
blisse) as we enjoy. I know
not how the eye in these spiri-
tuall objects, (betwixt which
and us there is a gracious rela-
tion) hath a certaine kind of
applicatory faculty, which in
these materiall things it wan-
teth: O taste, and see (saith
the

the Psalmist) how sweet the Lord is; as if our sight were more inwardly apprehensive of heavenly pleasures, than our most sensible gustation : In these bodily objects , either there is no operation upon the sense, or, to no purpose; The eye is never the warmer for seeing a fire a farre off; nor the colder for beholding yce : we are no whit the richer for seeing heapes of treasure, nor the fairer for viewing anothers beauty ; But such a powerfull, and glorious influence there is of God into our spirituall senses, that we cannot see him by the eye of our faith here, and not be the happier ; we cannot

cannot see him above by the eye of our separated soules, and not be perfectly glorious; and the one of these doth necessarily make way for the other: for, what is grace here but glory begun? and what is glory above, but grace perfected? Whosoever therefore here, hath pitcht the eye of his faith upon the Invisible, doth but continue his prospect, when he comes to heaven: the place is changed, the object is the same; the act more compleat: As then, we do ever look to have our eyes blessed with the perpetuall vision of God, in the highest heavens; let us acquaint them before hand, with

with the constant and continuall sight of him, in this vale of mortality.

SECT. XI.

NO sooner have our eyes
beene thus lifted up above
the hills, to the sight of the In-
visible, than they must be in-
stantly cast downe, and tur-
ned inwards to see our owne
wretchednesse; how weak and
poore we are, how fraile, how
vaine and momentany, how
destitute of all good, how ob-
noxious to all sinne, and mi-
sery: Contrarieties make all
things better discerned; And
surely however it be cōmonly
G scene,

scene, that the neernesse of the object, is an hindrance to the sight, yet here, the more closely we behold our owne condition, the more cleerly we shall discern, and the more fully shall we be convinced of this unpleasing truth: It is not for us to look back (like the heires of some decayed house) at what we were; whoever was the better for a past happinesse? Alas, what are we now? miserable dust and ashes; earth at the best, at the worst, hell; Our being is vanity, our substance corruption; our life is but a blast, our flesh wormesmeat, our beginning impotent, above all creatures, (even wormes

wormes can crawle forward, so soone as they are, so cannot we) our continuance short, and troublesome; our end grievous; who can assure himselfe of one minute of time, of one dramme of contentment? But, woe is me, other creatures are fraile too, none but man is sinfull; our soule is not more excellent, than this tainture of it, is odious, and deadly; our composition laies us open to mortality, but our sinne exposes us to the eternall wrath of God, and the issue of it, eternall damnation: The grave waits for us, as men; hell, as sinners: Beasts compare with us in our being;

in our sinning, Devils insult over us. And now, since the spring is foule, how can the streames be cleare? Alas, what act of ours is free from this wofull pollution? who eats, or drinks, or sleepes, or moves, or talks, or thinks, or heares, or prayes without it? Even hee that was blessed with the sight of the third heaven, as tyred with this clogge, could say, *O wretched man that I am, who shall deliver mee from this body of death?* Blessed Apostle, if thou wert so sensible of thy in-dwelling corruptions, who knew'st nothing by thy selfe, how must our hearts needs rend with shame, and
sorrow,

sorrow, who are guilty of so many thousand transgressions, which our impotence can neither avoid, nor expiate? how justly do we feare God, since we have deserved to be under so deep a condemnation.

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OF THE SIGHT
and FEARE of the
ALMIGHTY.

The Second Book.

SECT. I.

THus therefore when
a man shall have
stedfastly fixed his
eyes upon the dread
Majesty of an ever-present
God , and upon the deplo-
red

red wretchednesse of his own condition, hee shall bee in a meet capacity to receive this holy *Fearè*, whereof we treat: Neither indeed is it possible for him to see that all-glorious presence, and not presently thereupon find himselfe affected with a trembling kind of awfullnesse. Neither can hee look upon his owne vilenesse, without an humble and bashfull dejection of soule; But when he shall see both these at once, and compare his owne shamefull estate, with the dreadfull, incomprehensible Majesty of the great God; his owne impotence, with that almighty power; his owne sinfullnesse, with

with that infinite purity, and justice; his owne misery with the glory of that immense mercy, now can he choose but be wholly possessed with a devout shivering, and religious astonishment. The heart then thus tempered with the high thoughts of a God, and the humble conceits of our selves, is fit for the impression of this *Feare*, which is no other, than an awfull disposition of the soule to God: wherein there is a double stamp, or signature; the one, is an inward adoration of the Majesty seene and acknowledged; the other, a tender and filiall care of being secretly approved of God; and

and of avoyding the displeasure, and offence of that God whom we so adore. The first, is a continuall bowing the knees of our hearts to that great, and holy God; both inwardly blessing, and praising him in all his divine attributes; in his infinite power, wisdom, justice, mercy, and truth; and humbly submitting and resigning our selves wholly to his divine pleasure in all things; whether for his disposing, or chastising.

SECT. II.

SECT. II.

ALL true adoration begins from within ; even the soule hath the same parts, and postures with the body : as therefore it hath eyes to see, so it hath a tongue to speak unto, and a knee to bend unto the Majesty of the Almighty : Shortly then, we shall inwardly adore the God of heaven, when our hearts are wrought to bee awfully affected to the acknowledgment, cheifly of his infinite Greatnesse, and infinite Goodnesse ; And this shall be best done, by the consideration of the effects of
both :

both: Even in meaner matters, wee cannot attaine to the knowledge of things by their causes; but are glad to take up with this secondary information: how much more in the highest of all causes, in whom there is nothing but transcendency, and infinitenesse? We shall therefore most feelingly adore the infinite greatnesse of God, upon representing unto our selves, the wonderfull work of his creation, and his infinite goodnesse, in the no lesse wonderfull work of our redemption: For (as the great Doctor of the Gentiles most divinely) the invisible things of God from the creation of the

Roma. 20.

the world are cleerly seene,
being understood by the
things that are made; even his
eternall power, and Godhead.
Even so, O God, if we cannot
see thee, we cannot but see the
world, that thou hast made:
and in that, wee see some
glympsies of thee: When wee
behold some goodly pile of
building, or some admirable
picture, or some rarely-artifici-
all engine; our first question
uses to be, who made it? and
we judge of, and admire the
skill of the workman, by the
excellent contrivance of the
work; how can we do other-
wise in this mighty and goodly
frame of thy universe? Lord
what

what a world is this of thine,
which wee see? What a vast,
what a beautifull fabrick is
this, above and about us? Lo
thou, that madest such an hea-
ven; canst thou be other than
infinitely glorious? O the
power and wisdom of such
a Creator! Every Starre is a
world alone, the least of those
globes of light, are farre grea-
ter than this our whole inferi-
our world, of earth and waters
(which we think scarce mea-
surable,) and what a world of
these lightfome worlds hast
thou marshalled together in
that one firmament? and yet
what roome hast thou left in
that large contignation, for
more?

more? so as the vacant space betwixt one Starre, and another, is more in extent than that which is filled: In how exact a regularity do these celestiall bodies move, ever since their first setting forth, without all variation of the time or place of their rising, or setting; without all change of their influences? In what point and minute *Adams* new created eyes saw them begin, and shut up their diurnall motions, we, his late posterity, upon that same day and in the same Climate find them still; How have they looked upon their spectators, in millions of changed generations, and are still
where

where they were, looking still for more? But, above the rest, who can but be astonished at that constant miracle of nature, the glorious Sunne, by whose beames, all the higher and lower world is illuminated; and by whose sole benefit, we have use of our eyes? O God, what were the world without it, but a vast, and sullen dungeon of confusion, and horreur; and, with it, what a Theater of beauty and wonders? what a sad season is our midnight, by reason of his farthest absence; and yet, even then, some glympses of emanations, and remainders of that hidden light, diffuse themselves

selfes thorow the aire, and
forbid the darknesse to bee
absolute. Oh what an hell were
utter darknesse; what a reviv-
ing and glorious spectacle it
is, when the morning opens
the curtaines of heaven, and
showes the rising Majesty of
that great Ruler of the day,
which too many eyes have
seene with adoration; never
any saw, without wonder, and
benediction: And if thy crea-
ture be such; what, oh, what
art thou that hast made it? As
for that other faithfull wit-
nesse in heaven, what a cleare
and lasting testimony doth it
give to all beholders, of thine
omnipotence? Alwayes, and

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yet never changing? still uniforme in her constant variations, still regular in the multiplicity of her movings; and O God, what a traine doth that great Queene of Heaven (by thine appointment) draw after her? no lesse than this vast element of waters, so many thousand miles distant from her sphere? She moves in heaven, the sea followes her, in this inferiour orb, and measures his paces by hers: How deep, how spacious, how restlessly turbulent is that liquid body? and how ramed and confined by thine Almightyesse? How justly didst thou expostulate with thy people of old, by thy Prophet

Ier. 5. 22.

phet Ieremy, Feare yee not mee,
saith the Lord, will ye not trem-
ble at my presence, which haue
placed the sand, for the bounds of
the sea, by a perpetuall decree,
that it cannot passe it; and though
the waves thereof raffe them-
selves, yet they cannot preuaile;
though they rage, yet can they not
passe ouer it? And what a stu-
pendious work of omnipoten-
tence is it, that thou, O God,
hast hanged up this huge globe
of water and earth, in the midst
of a yeelding aire, without
any stay, or foundation, saue
thine owne eternall decree?
How wonderfull art thou in
thy mighty winds; which,
whence they come, and whi-
ther

ther they go, thou only knowest; in thy dreadfull thunders, and lightnings; in thy threatening Comets, and other fiery exhalations? With what marvellous variety of creatures hast thou peopled all these thy roomy elements; all of severall kinds, fashions, natures, dispositions, uses; and yet all their innumerable motions, actions, events, are predetermined and over-ruled by thine all-wise, and almighty providence! What man can but open his eyes, and see round about him these demonstrations of thy divine power, and wisdom, and not inwardly praise thee in thine excellent
great.

greatnesse? For my owne practise, I cannot find a better notion, wherby to work my heart to an inward adoration of God, than this; Thou that hast made all this great world, and guided, and governeest it, and fillest and comprehendest it, being thy selfe infinite and incomprehensible: And I am sure there can be no higher representation of the divine greatnesse unto our selves. Although withall, we may find enough at home: for what man that lookes no further than himselfe, and sees the goodly frame of his body, erected and imployed for the harbour of a spirituall, and im-

mortall soule, can choose but
say, I will praise thee, for I am
tearefully, and wonderfully
made.

SECT. III.

SURELY, could we forget all
the rest of the world, it is
enough to fetch us upon our
knees, and to strike an holy awe
into us, to think that in him we
live, and move, and have our
being: For, in these our parti-
cular obligations, there is a
mixed sense both of the great-
nesse, and goodnesse of our
God; which, as it manifestly
shoves it selfe in the wondrous
work of our excellent creati-
on,

on, so most of all magnifies it
selfe, in the exceedingly grati-
ous work of our redemption:
Great is thy mercy that thou
mayst be feared, saith the sweet
Singer of *Israel*; Lo, power
doth not more command this
holy feare, than mercy doth;
though both here, meet toge-
ther; for as there was infinite
mercy mixed with power, in
thus creating us; so also, there
is a no lesse mighty power
mixed with infinite mercy, in
our redemption: What heart
can but awfully adore thy so-
veraigne mercy, O blessed
God, the Father of our Lord
Iesus Christ, in sending thine
only, and co-equall Sonne, the

H 4

Sonne

Sonne of thy love, the Sonne
of thine eternall essence, out
of thy bosome, downe from
the height of celestiall glory,
into this vale of teares and
death, to abase himselfe, in the
suscception of our nature, to
clothe himselfe with the ragges
of our humanity, to indure
temptation, shame, death, for
us? O blessed Iesu, the redee-
mer of mankind, what soule
can be capable of a sufficient
adoration of thine inconceiv-
able mercy, in thy meane and
despicable incarnation, in thy
miserable, and toilsome life,
in thy bloudy agony, in thine
ignominious and tormenting
passion, in thy wofull sense
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of thy fathers wrath in our
stead, and lastly, in thy bitter
and painfull death? thou that
knewest no sinne, wert made
sinne for us, thou that art om-
nipotent, would'st die, and by
thy death, hast victoriously tri-
umphed over death, and hell.
It is enough, O Sayiour, it is
more than enough, to ravish
our hearts with love, and to
bruise them with a loving
feare. O blessed Spirit, the
God of comfort, who but thou
only can make our soules sen-
sible of thy unspeakable mercy,
in applying to us the wonder-
full benefit of this our deare
redemption, in the great work
of our inchoate regeneration,
in

Psal 31. 20.

in the mortifying of our evil and corrupt affections, in raising us to the life of grace, and preparing us for the life of glory? O God, if mercy be proper to attract feare, how must our hearts, in all these respects, needs be filled with all awfull regard unto thy divine bounty? Oh how great is the goodnesse that thou hast laid up for those that feare thee, even before the sonnes of men!

SECT. IV.

NOW we may not think this inward adoration of the greatnesse, & goodnes of God to be one simple act, but that, which

which is sweetly compounded of the improvement of many holy affections: for there cannot but be love mixed with this feare; *The feare of the Lord is the beginning of love*; and this feare must be mixed with joy: *Rejoyce in him with trembling*: and this feare and joy, is still mixed with hope: *For in the feare of the Lord is strong confidence*; and the eye of the Lord is upon them that feare him, upon them that hope in his mercy: As therefore, we are wont to say that our bodies are not, neither can bee nourished with any simple ingredient; so may we truly say of our soules, that they neither receive any comfort,

Ecc1.25.5.

Psal. 2.11.

Pro. 11.215.

Psal. 33.113.

fort, or establishment, nor execute any powers of theirs, by any sole single affection; but require a gracious mixture for both. As that father said of obedience, we may truly say of grace, that it is all copulative. Neither may wee think, that one only impression of this holy feare, and inward adoration will serve the turne, to season all our following disposition, and carriage; but, there must be a virtuall continuation thereof, in all the progresse of our lives; Our Schooles do here seasonably distinguish of perpetuity, of whether the second act, when all our severall motions and actions

actions are so held on, as that there is no cessation, or intermission of their performance: (which wee cannot here expect) Or, of the first act, when there is an habit of this inward adoration, settled upon the heart so constantly, that it is never put off, by what ever occurrences; so as whatsoever we do, whatsoever we endeavour, hath a secret relation hereunto. And this second way; we must attaine unto, if ever we will aspire to any comfort in the fruition of Gods presence here, upon earth, and of our meet disposition towards him. I have often thought of that deep, and serious question of

Mr. Samuel
Burton
Archdea-
con of
Glocester.

of the late judicious, and honourable, Sir *Fulke Grevil*, Lord *Brook*, (a man worthy of a fairer death, and everlasting memory) moved to a learned kinsman of mine, (much interested in that Noble man) who when he was discoursing of an incident matter, very considerable, was taken off with this quick interrogation, of that wise and noble person; *What is that to the Infinite?* as secretly implying, that all our thoughts and discourse must be reduced thither; and that they faile of their ends, if they be any other where terminated; It was a word well becoming the profound judgement,

ment, and quintessential notions of that rare, memorable Peere. And certainly so it is, if the cogitations and affections of our hearts be not directed to the glory of that infinite God, both they are lost, and we in them.

SECT. V.

Religious adoration begins in the heart, but rests not there; diffusing it self through the whole man, and commanding all the powers of the soule, and all the parts of the body to comply in a reverent devotion: so that, as we feare the Lord whom wee serve,
so

so wee serve the Lord with
feare.

Where the heart stoopes, it
cannot be, but the knees must
bend, the eyes and hands must
be lift up; and the whole body
will strive to testifie the inward
veneration; as upon all occasi-
ons, so especially, when wee
have to deale with the sacred
affaires of God, and offer to
present our selves to any of his
immediate services: Our feare
cannot bee smothered in our
bosomes; Every thing that
pertines to that infinite Ma-
jesty must carry from us due
testifications of our awe; his
Name, his Word, his Services,
his House, his Messengers: I
cannot

cannot allow the superstitious niceties of the Iewes, in the matters of God; yet I find in their practise, many things worthily imitable, such as favour of the feare of their father *Isaac*, and such as justly shame our prophane carelesnesse.

There is no wise man but must needs mislike their curious scruples, concerning that ineffable name, the letters and syllables wherof, they held in such dreadfull respect, that they deemed it worthy of death, for any but sacred lips, and that, but in set times and places, to expresse it; as if the mention of it pierced the side of God, together with their

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owne heart; And, if the name of God were written upon their flesh, that part might not bee touched either with water, or oyntment. But well may wee learne this point of wit, and grace from this first, (and, then, the only) people of God; not rashly, sleighly, regardlessly, to take the awfull name of God into our mouths, but to heare and speak it (when occasion is given) with all holinesse, and due veneration.

There are those that stumble at their adoration at the blessed name of Iesus, prescribed and practised by our Church; as unjustly conceiving, that wee put a superstitious holinesse in the
the

the very ſound, and ſyllabicall
enunciation of the word; wher-
as, it is the perſon of that bleſ-
ſed Saviour, to whom, upon
this occaſion, our knees are
bended. A geſture ſo far out
of the juſt reach of blame, that
if it ſeemed good to the wiſe-
dome of the Church, to allow
this reverent reſpect to all;
whatſoever the names, wher-
by the Majeſty of God, in the
whole ſacred Trinity, is ſigni-
fied, and expreſſed to men, it
were moſt meet to be accor-
dingly exhibited unto them:
And now, ſince it hath (without
inhibition of the like regard
to the reſt) pitched upon that
name, which intimating and

comprising in it the whole gracious work, and immediate author of our deare redemption, hath beene exposed to the reproach and opposition of the gain-saying world; We cannot (if we be not wanting to our filiall obedience) detrect our observance of so antient, and pious an institution. Never any contempt was dared to bee cast upon the glorious name of the Almighty, and absolute Deity, only the state of exinanition, subjected the Sonne of God to the scorne, and under-valuation of the world; Iustly therefore hath our holy and gracious Mother thought fit, and ordained, upon

on that person and name, which seemed lesse honourable, and lay more open to affront, to bestow the more abundant honour: In the meane time, as shee is a professed encourager and an indulgent lover of all true devotion, shee cannot but be well pleased, with what soever expressions of reverence, we give to the divine Majesty, under whatsoever termes, uttered by our well advised, and well instructed tongues.

I have knowne, and honored, as most worthy a constant imitation, some devout persons, that never durst mention the name of God, in their ordinary communication, with-

out uncovering of their heads, or elevation of their hands, or some such other testimony of reverence.

And certainly, if the heart be so thoroughly possessed with a sad awe of that infinite Majesty, as it ought; the tongue dares not presume in a sudden unmannerlinesse to blurt out the dreadfull name of God; but shall both make way for it, by a premised deliberation, and attend it with a reverent elocution. I am ashamed to think how farre we are surpassed by heathenish piety; The ancient *Grecians* and amongst the rest, *Plato*, (as *Suidas* well observes,) when they would swear

swear by their *Jupiter*, out of the meer dread, and reverence of his name, forbare to mention him: breaking off their oath, with a, *καὶ τὸν*, as those that only dare to owe the rest to their thoughts; And *Climas* the *Pythagorean*, out of this regard, would rather undergoe a mulct of three talents, than swear. Whiles the prophane mouthes of many Christians, make no difference in their appellation, betwene their God, and their servant.

SECT. VI.

AS the name, so the word of our maker challengeth an awfull regard from us, as a reflection of that feare wee owe to the omnipotent author of it. What worlds of nice caution have the masters of the Synagogue prescribed to their disciples, for their demeanour towards the book of the Law, of their God? No letter of it might be writ without a copy; no line of it without a rule; and the rule must be upon the back of the parchment; no parchment might bee employed to this service, but that which is made

made of the skinne of a cleane
beast; no word might be writ-
ten in a different colour; inso-
much as when in the Penta-
teuch of *Alexander the Great*,
the name of *Iehovah*, was (in
pretence of honour) written in
golden Characters, their great
Rabbins cōdemned the whole
volume to be obliterated, and
defaced: No man might touch
it, but with the right hand, and
without a kisse of reverence:
No man might sit in the pre-
sence of it; No man might so
much as spit before it; No man
might carry it behind him; but
lay it next to his heart, in his
travell; No man might offer
to read it, but in a cleane place;
No

Idem
Schicardus de ju-
re regio
Hebræo-
rum.

no man might sell it, though the copy were moth-eat, and himselfe halfe famished: And is the word of the everlasting God of lesse worth and authority, now, than it hath beene? Or is there lesse cause of our reverence of those divine Oracles, than theirs? Certainly, if they were superstitiously scrupulous, it is not for us to be carelessly slovenly, and neglective of that sacred Book, out of which wee shall once be judged: Even that impure Alcoran of the *Turkes* is forbidden to be touched by any but pure hands. It was not the least praise of *Carlo Borromeo*, the late Saint of *Millaine*, that hee would

Ogier. Apolog. Bal-
facti, &c.

would never read the divine Scripture, but upon his knees; and if we professe to beare no lesse inward honour to that sacred volume; why should we, how can wee think it free for us to entertaine it with an unmannerly neglect?

SECT. VII.

AS to the name and word, so to the services of God must the efficacy of our holy feare bee diffused; and these, whether private or publick: If we pray, our awe will call us, either to a standing on our feet, as servants; or a bowing of our knees, as suplicants; or, a pro-

Tò δὲ
 ἀποκρί-
 νει τοῖς
 θεοῖς· τὸ
 ὅτι οὐκ
 αἰσχύ-
 νηται
 Πλάτ., Απολ.

a prostration on our faces, as dejected penitents; Neither when the heart is a Camell, can the body be an Elephant: What Prince would not scorne the rudenesse of a sitting petitioner? It was a just distinction of *Socrates* of old, that, to sacrifice, is to give to God; to pray, is to beg of God: And who is so liberall, as to cast away his almes upon a stout, and unreverent beggar? If we attend Gods message in the mouth of his holy servants, whether read or preached, our feare will frame us to a reverent carriage of our bodies; so as our very outward deportment may really seeme to
 speak

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peak

speak the words of the good
 Centurion; *Now we are all here*
present before God, to heare all
things that are commanded thee
of God; we shall need no law
 to vaile our bonnets, save that
 in our owne breast. It was a
 great word that Simeon the
 sonne of Satach, said to the
 Jewish Prince, and Priest, con-
 vented before their *Sanhedrin*;
 Thou standest not before us,
 but before him that said, Let
 the world be made, and it was
 made: did we think so, how
 durst wee sit in a bold sauci-
 nesse (whiles that great Em-
 bassie is delivered) with our
 hats on our heads; as if we ac-
 knowledged no presence but
 of

Acts 10.33

Talm.

of our inferiours ; yea, (that which is a shame to say) those very apprentices, who dare not cover their heads at home, where their Master is alone ; yet, in Gods house, where they see him in a throng of his betters, waiting upon the ordinances of the God of heaven, think it free for them, equally, to put on, and to bee no lesse fellowes with their Master, than he is with his Maker : as if the place and service gave a publick priviledge to all comers, of a prophane lawlesse : Surely, the same ground whereon the Apostle built his charge for the covering of the heads of the women, serves equally

equally for the uncovering the heads of the men, Because of the Angels; yea more, because of the God of the Angels; who by these visible Angels of his Church, speakes to us, and sollicites our salvation. If we ad-dresse our selves to the dread-ful mysteries of the blessed Sacrament of the body and bloud of our Lord Iesus, our feare will bend our knees in a meet reverence to that great and gracious Saviour, who is there lively represented, offered, given, sealed up to our soules; who at that heavenly Table, is, (as Saint *Jerome* truly) both the guest, and the banquet: Neither can the heart that

1 Cor. II.
10.

*Ipse car-
viv: & con-
vivium. Ad
Medibiam*

that is seasoned with true piety, be afraid of too lowly a participation of the Lord of glory; but rather resolves, that he is not worthy of knees, who will not here bow them; for, who should command them, if not their Maker, if not their Redeemer? Away with the monsters of opinion, and practise, concerning this Sacrament: Christ Iesus is here really tendered unto us; and who can, who dares take him but on his knees? What posture can we use with our fellowes, if we sit with our God and Saviour? At our best, well may we say with the humble Centurion; *Lord we are not worthy thou shouldest come*

come under our rooffe : but, if we prepare not both soules, and bodies, to receive him reverently, our sinfull rudenesse shall make us utterly incapable of so blessed a presence.

SECT. VIII.

Neither doth our awfull regard reach onely to the actions of Gods service, but extends it selfe even to the very house, which is called by his name: the place where his honour dwelleth. For, as the presence of God gives an holinesse to what place soever he is pleased to shew himselfe in; (as the Sunne carries an inseparable

Gen. 31. 53

Gen. 28. 17

parable light wherefoever it goes) so that holinesse calls for a meet veneration from us: It was a fit word for that good Patriarch, who sware by his fathers seate; which he spake of his *Bethel*; *How dreadfull is this place, this is none other, but the house of God: this is the gate of Heaven.* The severall distances, and distinctions that were observed in the Temple of God, at *Hierusalem*, are famously knowne: None might sit within the verge thereof, but the King; all others, either stood, or kneeld. I have read of some sects of men so curiously scrupulous, that their Priests were not allowed to
breath

breathe in their Temple, but were commanded (whiles they went in to sweep the floore) to hold their winde, (like those that dive for sponges at *Savos*) to the utmost length of time ; and when they would vent their suppressed aire, and change it for new, to goe forth of the doores, and returne with a fresh supply. But, we are sure the *Ethiopian* Christians are so holily mannerly, that they doe not allow any man so much as to spit in their Churches ; and if such a defilement happen, they cause it to be speedily clensed : What shall we then say of the common prophanenesse of those

Rugianorum sacerdos non intra aedem Dei sui balitum emittebatne, &c. Hospinian de orig. Fessor, Mahumetan.

Zego Zabae relation.

carelesse Christians, that make no distinction, betwixt their Church, and their barne; that care not to looke unto their foule feet, when they come under this sacred roose; that with equall irreverence stumble into Gods house, and their tavern; that can find no fitter place for their ambulatory, their burse, their counting house; their sepulcher? It is recorded of Saint *Swithine*, the (no lesse famous than humble) Bishop of *Winchester*, that when he died, he gave charge that his body should not in any case be buried, within the Church; but be layd where his grave might be wet with raine, and open

Matth.
Westme-
nast. 361.

open to weather & passengers;
I suppose, as conceiving that sacred place too good for the repository of the best carcasses.

Surely, we cannot easily entertain too venerable an opinion of the habitation of the Almighty: If our hearts have the honour to be the spirituall Temples of God, we shall gladly give all due honour to his materiall Temples: and doubtlesse in all experience, we shall so respect the house, as we are affected to the owner. It was the discipline and practise of the *Etruscians*, from whom old *Rome* learned much of her skill in Auguries, and many mysteries of religion,

that those deities whom they desired to harbour in their owne breasts, as Vertue, Peace, Modesty, should have Temples erected within their walls; but those, which were the Presidents of warres and combustions, or pleasures, and sensualitytic, (as *Mars, Venus, Vulcan,*) should take up with Temples without their walls: And even so it is, and will be ever with us; if we have an holy regard to the God of heaven, and adore him, as inhabiting our bosomes, we cannot but give all faire and venerable respects to those houses, which he hath taken up for his own worship, and presence.

S E C T.

SECT. IX.

Neither, lastly, can Gods
very Messengers (though
partners of our owne infirmities)
escape some sensible reflections
of our feare: It was the rule
of the Iewes, that the very
Prince of the people, if hee
would consult Gods Oracle,
out of reverence to that
divine pectorall, must reverently
stand before that Priest, who,
at other times was bound to
give lowly obedience to his
Soveraigne Lord. What Great
Alexander did to the Iewish
high Priest, who knowes not?
Neither hath the practises of

Vide Schi-
cardum de
pure regio
Hebr.

the godly Emperours in the Christian Church, through all successions of Ages, favored of lesse regard: Even the late *Cesar Ferdinand* in the sight of our English, not long before his end, together with his Emperesse, received an Episcopall benediction publickly, upon their knees. Away with that insolent pompe of kissing of toes, (which *Iustus Lipsius* justly called once, foule and servile) fit for a *Caligula*, or *Maximinus* the younger, or a *Dioclesian*; Away with the proud horsing on shoulders, or treading on necks, or the lackeying of Princes; It was a moderate word of Cardinall *Zabarell*.

Lipsius,
electorum
lib. 2. tur-
pem &
servilem.

of Propbanenesse.

137

barell, concerning his great Master; So is he to be honoured, that he be not adored. Surely when religion was at the best, great Peeres thought it no scorne to kisse the venerable hands of their spirituall fathers; and did not grudge them eminent titles of honour. It was but a simple port that *Elijah* carryed in the world, who after that astonishing wonder of fetching downe fire and water from heaven, thought it no abasement to be *Ababs* lackey from *Carmel* to *Iezreel*; yet *Obadiab*, who was high Steward to the King of *Israel*, even that day, could fall on his face to him, and say, *Art thou that my*

Tract. de
Schism:
Innocentii
septimi &
Benedicti.

Paulin. in
vita Sancti
Ambrosii.

1 Kings
18.46.

my Lord *Elijah* ? Not much greater was the state of those Christian Bishops, who began, now to breathe from the bloudy persecutions of the heathen Emperours ; yet, with what dearenesse did that gracious *Constantine* (in whom this Iland is proud to challenge no small share) kisse those scarres, which they had received for the name of Christ ? with what titles did he dignifie them ? as one that saw Christ in their faces, and meant in their persons to honour his Saviour : And indeed, there is so close, and indissoluble a relation betwixt Christ and his Messengers, that their mutuall interest

interest can never be severed. What Prince doth not hold himselfe concerned in the honors, or affronts that are done to his Ambassadors? Those keyes which God hath committed to our hands, lock us so fast to him, that no power in earth, or hell, can separate us; but still that word must stand fast, in heaven: He that despiseth you, despiseth me: In vaine shall they therefore pretend to feare God, that contemne and disgrace their spirituall governours. There is a certain plant, which our Herbalists call (*herbam impiam*) or wicked Cudweed, whose younger branches still yeeld flowers to over-top the

Gerard
pag. 643.

Ecc. 7. 33.

the elder; Such weeds grow too rife abroad; It is an ill soyle that produceth them: I am sure, that where the heart is manured, and seasoned with a true feare of the Almighty, there cannot be but an awfull regard to our spirituall Pastors; well are those two charges conjoynded, *Feare God, and honour his Preists.*

SECT. X.

Hitherto having considered that part of holy *Feare*, which (consisting in an inward adoration of God) expresseth it selfe in the awfull respects to his Name, Word,
Ser-

Services, House, Messengers;
we descend to that other part,
which consists in our humble
subjection, and selfe-resignati-
to his good pleasure, in all
things; whether to order, or
correct: The suffering part is
the harder. It was a gracious
resolution of old *Eli*; *It is the*
Lord, let him doe whatsoeuer hee
will; Surely, that man, though
he were but an ill Father, to
his worse sonnes, yet he was a
good sonne to his Father in
heaven: for nothing but a true
filiall awe could make the
heart thus pliant; that repre-
sents our selves to us, as the
clay, and our God to us, as the
potter; and therefore shoves

1 Sam. 3. 18

us

Lib. 1.
Conform.
fruct. 12.

Binius, &c.

us how unjustly we should repine at any forme, or use, that is by his hand put upon us: I could envy that word which is said to have falne from the mouth of *Francis* of *Assise*, in his great extremity; I thank thee, O Lord God, for all my paine; and I beseech thee (if thou think good) to adde unto it, an hundred fold more. Neither was it much different from that, which I have read, as reported of Pope *Adrian*, but I am sure was spoken by a worthy divine, within my time and knowledge, of the Vniversity of *Cambridge*. (whose labours are of much note, and use in the Church of God)

Master

Master Perkins; who, when he lay in his last, and killing torment of the stone, hearing the by-standers to pray for a mitigation of his paine, willed them, not to pray for an ease of his complaint, but for an increase of his patience; These speeches cannot proceed but from subdued, and meek, and mortified soules; more intensive upon the glory of their Maker, than their owne peace and relaxation: And certainly, the heart thus seasoned, cannot but bee equally tempered to all conditions, as humbly acknowledging the same hand, both in good, & evil: And therefore, even crying in *Phalaris* his
Bull

Hovv
picalant?

μάλα ἰλα-
ως.
ἡ δὲ τρεῖς
ἡ δὲ δια-
φθεῖρας
ὕπερ τῶ
χρωματος
ἡ δὲ τῶ οὐ-
σώτε αὐ-
τῶν οὐ-
δὲ ταυ-
τῶν ὡς
ὁ λείας.
Plat. Apol.
&c.

Bull (as the Philosopher said of a wise man) will be able to say, *Quàm suade?* Was it true of that heathen Martyr, So-
crates, that, as in his lifetime he was not wont to change his countenance upon any alteration of events, so when hee should come to drink his *Hemlock*, as *Plato* reports it, no difference could be descryed, either in his hand or face; no paleness in his face, no trembling in his hand, but a stedfast and fearlesse taking of that fatall cup, as if it differed not from the wine of his meals? Even this resolution was no other, than an effect of the acknowledgment of that one God,

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God for which he suffered; If
so, I cannot lesse magnifie that
man for his temper, than the
Oracle did for his wisdom:
but I can doe no lesse than
blesse, and admire the known
courage, and patience of those
Christian Martyrs, who out of
a loving feare of him, that on-
ly can save, and cast both bo-
dies and soules in hell, despi-
sed shame, paine, death, and
manfully insulted upon their
persecutors? Blessed *Ignatius*
could professe to challenge
and provoke the furious *Lyons*,
to his dilaniation. Blessed *Cy-
prian* could pray that the Ty-
rant would not repent of the
purpose of dooming him to
L death;

death ; and that other holy Bishop, when his hand was threatned to be cut off, could say, *Seca ambas*, Cut of both : It is not for me to transcribe volumes of Martyrologies. All that holy army of conquering Saints began their victories in an humble awe of him, whose they were ; and cheerfully triumphed over irons, and racks, and gibbets, and wheelles, and fires, out of a meek and obedient submission to the will and call of their ever-blessed God, and most deare Redeemer ; In so much as Saint *Chrysostome* professes to find patterns and parallels, for himselfe in all varieties of

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tormenrs, and whatsoever severall formes of execution: And the blessed Apostle hath left us a red Calender of these constant witnesses of God; whose memory is still on earth, their Crowne in heaven.

Heb. 11.
36, 37, 38.

Neither is it thus only in the undaunted sufferings for the causes of God; but our awe subjects us also to the good will of God, in all whatsoever changes of estate. Do I smart with afflictions? *I will beare the indignation of the Lord, because I have sinned against him. I held my peace because thou Lord hast done it. Doe I abound in blessings? Who am I, O Lord God, and what is my*

Mich. 7. 9.

1 Sam. 7. 18

Philip. 4.
11.

fathers house, that thou hast brought me hitherto: In both I have learned in what condition soever I am, to bee therewith content.

SECT. XI.

THUS do we bow the knees of our hearts to God, in our adoration of his Majesty, both in duely magnifying his greatness and goodnesse; and in our humble submission to his holy, and gracious pleasure: there remaines that other signification of our awfull disposition, which consists in a tender and child-like care, both of his secret approbation of us, and

of our avoydance of his displeasure; and our offence towards him; these two part not asunder, for, he that desires to be approved, would be loath to displease.

The heart that is rightly affected to God, is ambitious, above all things, under heaven, of the secret allowance of the Almighty; and therefore is carefull to passe a continuall, and exact inquisition upon all his thoughts, much more upon his actions, what acceptation, or censure they find above; like as some timorous child upon every stitch, that she takes in her first Sampler, lookes tremblingly in the face

Error
Tho. Aquin.
Quodlib.
art. 20. Ho-
spin. in no-
tis ad regul.
Benedicti.

Io. Cap-
grave.

of her Mistresse, to see how
she likes it; as well knowing
that the Law of God was not
given us (as some have said of
Benedicts rule) only to professe,
but to performe; and that ac-
cordingly the conscience shall
find either peace or tumult.
As we are wont therefore, to
say of the *Dove*, that at the
picking up of every graine,
she casts her eyes up to hea-
ven, so will our godly feare
teach us to do, after all our
speeches and actions: For
which cause it will be necessa-
ry to exercise our hearts with
very frequent (if not continu-
all) ejaculations; I remember
the story tells us of that famous

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Patricius, §

In one of
his prefa-
ces to his
controver-
sie .

Irish Saint (of whom there are many monuments in these westernie parts) that hee was wont to signe himselfe, no lesse than an hundred times in an houre: Away with all superstition ; although Cardinall *Bellarmino* tells us (not improbably) that in the practise of those ancient Christians, their crossing was no other than a silent kind of invocation of that Saviour, who was crucified for us; Surely I should envy any man that hath the leisure, and grace, to lift up his heart thus often, to his God; let the glance bee never so short: neither can such a one chooseth, but be full of religious

L 4

fearc:

feare: I like not the fashion of the *Enchites*, that were all prayer, and no practise, but the mixture of these holy elevations of the soule, with all our actions, with all recreations, is so good and laudable, that whosoever is most frequent in it, shall passe with me for most devout, and most conversant in heaven.

But the most proper and pregnant proove of this Fear of God, is the feare of offending God; in which regard is perfectly filiall; The good child is afraid of displeasing his father, though he were sure not to be beaten; whereas, the slave is only afraid of stripes

172. 3
 172. 3
 172. 3
 Plat. Euthyphr.

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not of displeasure: Out of this
deare awe to his father in hea-
ven, the truly regenerate trem-
bles to be but tempted; and
yet resolves not to yeild to any
assault; whether proffers of
favour, or violence of battery,
all is one: The obfirmed soule
will hold out, and scornes so
much as to looke of what co-
lour the flagge is; as having
learned to bee no lesse affraid
of sin, than of hell: and if the
option were given him, whe-
ther hee would rather sinne
without punishment; or bee
punished without sinne, the
choyce would not be difficult;
any torment were more easie
than the conscience of a divine
displea-

Gen. 39. 9.

displeasure. It was good *Iosephs* just question. *How shall I do this great wickednesse and sinne against God?* Lo it is the sinne that he sticks at, not the judgement; as one that would have feared the offence, if there had beene no hell: But, if it fall out that the renewed person (as it is incident to the most dutifull children of God) bee, through a violent temptation, and his owne infirmity, miscarried into a knowne sinne, how much warme water doth it cost him, ere hee can recover his wonted state? what anxiety, what strife, what torture, what self-revenge, what ejaculations and complaints, what

what unrepining subjection to the rod? *I have sinned, what shall I do to thee, O thou preserver of men;* So I have seene a good natur'd child, that even after a sharp whipping, could not be quieted till hee had obtained the pardon, and evened the browes of a frowning parent.

Iob 7. 20.

And now, (as it is with little ones , that have taken a knock with a late fall) the good man walkes hereafter with so much the more wary foot; and is the more fearefully jealous of his owne infirmity, and finding in himselfe but the very inclinations towards the first motions of evill , he is
care-

Benedict.
reg. cap. 4.

Marr.
Dorza.
Sab. post
dominic. 4
Quadrag

carefull, according to that
wholsome rule of a strict Vo-
tary, (*Cogitationes malas mox ad
Christum allidere,*) instantly to
dash his new borne evill
thoughts against the rocke
Christ. And henceforth, out of
a suspicion of the danger of
excesse, he dares not go to the
further end of his tether, but
in a wise and safe rigour, a-
bridges himself of some part of
that scope, which he might be
allowed to take, and will stint
himselſe rather than lash out;
indeed, right reason teacheth
us to keep aloofe from offen-
ding that power which wee
adore: The ancient *Almaines*
holding their rivers for gods,
durſt

durst not wash their faces with those waters, lest they should violate those deities: And the Jewes were taught not to dare to come neere an Idolatrous grove, though the way were never so direct and commodious. No wise man however hee might have firme footing upon the edge of some high rocky promontory, will venture to walk within some paces of that downfall; but much more will his sense and judgement teach him to refrain from casting himselfe headlong (like that desperate *Barbarian* in *Xenophon*) from that steep precipice; The feare of God therefore is a strong re-
tentive

Xenoph.
de exped.
Cyri.

Gen. 20. 11

tentive from sinne ; neither can possibly consist (in what-soever soule) with a resolution to offend ; As then the father of the faithfull when he came into *Gerar*, a *Philistim* City, could strongly argue that those heathens would refrain from no wickednesse, because the feare of God was not in that place; so, we may no lesse irrefragably inferre, where we see a trade of prevalent wickednesse, there can be no feare of God: Wo is me, what shall I say of this last age, but the same that I must say of mine owne? As this decrepit body, therefore, by reason of the unquall temper of humors, and the

the defect of radicall moyſture and heat, cannot but be a ſewer of all diſeaſes; So it is, ſo it will be with the decayed old age of this great body of the world, through want of the feare of the ever-living God; *Rivers of waters O God ſhall run downe mine eyes becauſe men keep not thy law.* But what do I ſuggeſt to the obdured hearts of wilfull ſinners, the ſweet and gracious remedies of a loving feare? This preſervative is for children; ſturdy rebells muſt expect other receits: A frown is an heavy puniſhment to a dutifull ſonne, ſcourges and ſcorpions are but enough for a rebellious vaſſall. I muſt lay
before

Pſal 119.
136.

2 Thes 1.8

before such , an hell of vengeance; and show them the horrible Topheth prepared of old, even that bottomlesse pit of perdition; and tell them of rivers of brimstone, of a worm ever gnawing , of everlasting burnings , of weeping, wailing, and gnashing, when the terrible Iudge of the world shall come in flaming fire rendering vengeance to them that know not God , and obey him not; And certainly, if the sinner had not an Infidell in his bosome, the expectation of so direfull a condition, to be inflicted and continued upon him, unto all eternity, without possibility of any intermission,

mission, or of any remission; were enough to make him run made with feare; only unbeliefe keeps him from a frantick despaire, and a sudden leap into his hell. And if the custome and deceit of sinne have wrought an utter senselesnesse in those brawny hearts, I must leave them over to the wofull sense of what they will not feare, yea to the too late feare of what they shall not bee able either to beare, or avoid. Certainly the time will come, when they shall be swallowed up with a dreadfull confusion, and shall no more be able not to feare, than not to bee; Oftentimes

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Haba. 3.
10.

even in the midst of all their secure jollity, God writes bitter things against them, such as make their knees to knock together, their lips to tremble, their teeth to chatter, their hands to shake, their hearts to faile within them, for the anguish of their soules; Were they as insensate as the earth it selfe, *Touch the mountaints and they shall smoke*, saith the Psalmist; *The mountaints saw bee, and they trembled*, saith Habbacuc: But if their feare be respited, it is little for their case; it doth but forbear a little that it may overwhelm them at once for ever; Woe is mee for them: In how heavy and deplorable case

case are they and feele it not? They lie under the fierce wrath of the Almighty, and complaine of nothing but case. The mountains quake at him, and the hills melt, and the earth is burnt at his presence; Who can stand before his indignation? and who can abide in the fiercenesse of his anger? his fury is poured out like fire, and the rockes are thrown downe by him, saith the Prophet Nabum. Yet, oh, what a griefe it is to see, that so dreadfull a power should carry away no more feare from us wretched men; yea even from those that are ready to feare where no feare is? Paines of body, rownes of the great, restraint

Nahum.
56.

of liberty, losse of goods, who is it that feares not? But, alas, to avoid these, men feare not to venture upon the displeasure of him whose anger is death, and who is able to cast body and soule into hell fire: So wee have seene fond children, that to avoid a bugbeare have runne into fire, or water: So we have seen a starting jade, that suddenly flying from a shadow, hath cast himselfe into a ditch; We can but mourne in secret for those that have no teares to spend upon themselves, and tremble for them that will needs gnash. If those that are filthy, will be filthy still; If secure men will
fer

set up a trade of sinning ; every good heart will take up Nehemias resolution : But so did not I, because of the feare of the Lord ; and the practice of holy Habacuc ; I trembled in my selfe, that I might rest in the day of trouble : It is wise Solomons good experiment, (which hee loved to repeat,) By the feare of the Lord men depart from evill : for they say one to another, (as the Tremelian version hath it, in Malacby) The Lord hearkeneth and beareth ; and how dare they, how can they doe amisse in that presence ? For as the Saints say, after the Song of Moses, and the Song of the Lambe ; Great

Nch. 5. 19

Hab. 3. 16

Prov. 16. 6.
Prov. 3. 7.

Mal. 3. 16

Revel. 15.
3.4.

and marvellous are thy workes,
Lord God Almighty: Iust and true
are thy wayes; thou King of
Saints; who shall not feare thee,
and glorifie thy Name: for thou
only art holy.

SECT. XII.

Shortly then, that wee may
put these two together,
(which are not willing to be
severed:) Whosoever is duely
affected with a true filiall feare
of the Almighty, cannot by
allurement be drawne to doe
that which may offend so
sweet a mercy: cannot by any
difficulties bee discouraged
from doing that which may
bee

bee pleasing to so gracious a
majesty : The Magistrate that
feares God, dares not, cannot
be partiall to any wickednesse;
dares not, cannot bee harsh
to innocencie; managing that
sword wherewith hee is in-
trusted, so as God himselfe,
if he were upon earth, would
doe it, for the glory of his owne
just merite. The Messenger
of God that feares him on
whose errand hee goes, dares
not, cannot either smother his
message, or exceed it: he will,
he must lift up his voice like a
trumpet, and tell Israel of her
sins, and Iudah of her trans-
gressions; not fearing faces,
not sparing offences. The

ordinary Christian that feares
God, dares not cannot, but
make conscience of all his
wayes; he dares not defraud or
lie for an advantage, he dares
not swear falsely for a world,
hee dares not prostitute his
body to whatsoeuer filthinesse,
he dares not oppresse his infe-
riours; he dares not turn away
his owne face from the poore,
much lesse dares hee grind
theirs; In one word, he dares
rather dy than sinne; And
contrarily; what blockes soe-
uer nature layes in his way;
(since his God calls him forth
to this combat) he cannot but
bid battell to his owne rebelli-
ous corruptions, and offer a
deadly

deadly violence to his evill and corrupt affections; and enter the lists with all the powers of darknesse, resisting unto bloud, and willingly bleeding, that he may overcome; Who now would not be in love with this feare? O feare the Lord yee his Saints, hee that feares him shall lacke nothing; The Sunne of righteousness shall arise unto him with healing in his wings; In the meane time, the secret of the Lord is with him; The Angells of the Lord are ever about him; His soule shall dwell at ease here below; and above salvation is neare unto him; yea, he is already feoffed of life and glory.

Psal. 34. 9.

Mal. 4. 2.

Psal. 25. 14.

Psal. 34. 8.

Psal. 25. 13.

Psal. 85. 10.

Psa. 19. 25.

SECT.

SECT. XIII.

NOW, as some carefull *Pilot*, that takes upon him to direct a difficult sea-passage, which his long and wary observation hath discovered, doth not content himselfe to steere a right course, in his owne vessel, and to shew the eminent sea-markes a farre off, but tells withall, what rocks, or shelves lie on either side of the channell, which, upon the least deviation, may indanger the passengers; So must we do, here; Having therefore sufficiently declared wherein this feare of God consisteth, what it requi-
reth

reth of us, and how it is acted,
and expressed by us; it remaineth,
that we touch at those extremes,
which on both sides must be
carefully avoyded; These are,
Security, and Presumption on
the one hand; on the other,
Vicious feare. It was the word
of the wise man, yea, rather
of God, by him, *Happy is the
man that feareth alway; but he
that hardneth his heart, shall
fall into mischief*; Lo an obdured
security is proposed to feare,
both in the nature and issue
of it: Feare intenerates the
heart, making it fit for all
gracious impressions; security
hardens it, and renders it
incapable of good: feare ends
in happinesse,

Prov. 28.
14.

happinesse, security in an evitable mischiese; And these two (though contraries, yet) arise from the same cause contrarily applyed: Like as the same Sunne hardens the clay, and softens the wax; it is heat that doth both; causing drynesse in the one, and a dissolution in the other: Even so the same beames of divine mercy melt the good heart into an holy feare, (Great is thy mercy that thou mayst be feared) and harden the wicked heart in a state of security; For, upon the goodnesse of God to men, both in giving and forgiving, do men grow securely evill, and rebellious to their God; as being

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Ambro

apt to say; *I have sinned, and what harme hath happened unto mee?* saith *Siracides*: Lo even forbearance obdureth, *Because sentence against an evill work, is not executed speedily, therefore the heart of the sonnes of men is fully set in them to do evill*: How much more do the riches of Gods goodnes which are the hottest beams of that Sun, when they beat directly upon our heads? *The ease of the simple shall slay them, and the prosperity of fooles shall destroy them*, saith *Salomon*; Our philosophy tells us, that an extreme heat shuts up those pores, which a moderate openeth; It was a fore word of *Saint Ambrose*; that no man can at once

Eccles. 5.
4.

Eccles. 8.
11.

Rom. 2. 4.

Prov. 1. 32.

Nemo potest amplecti Dei gratiam simul & seculi.
Ambros. lib. 4. Epist. 29.

Aegidius.
lib. Cen-
form. &c.
conform. 8

Prov. 30.
9.

Tit. Livi-
us.

once embrace Gods favour,
and the worlds: Neither can I
disallow that observation of a
rigorous Votary; that the Di-
vells of consolation (as he calls
them) are more subtil, and
more pernicious, than those of
tribulation; Not so much per-
haps in their own nature, as for
the party they find in our own
breasts: The wise man could
say; *Left I bee full and deny thee,*
and aske, who is the Lord? Even
very heathens have beene thus
jealously conscious of their
owne disposition; So as *Camil-
lus* when upon ten yeeres siege
he had taken the wealthy city
Veiis, could pray for some mis-
hap to befall himselfe, and
Rome,

Rome, to temper so great an happinesse. This is that which Gregory the great, upon his exaltation to that papall honour, doth so much complaine of, in himselfe : that his inward fall was no lesse than his outward raising; and that his dull heart was almost grown stupid, with those temporall occasions: And surely, so it will be, if there be not a strong grace within us, to season our prosperity.

That which the Historian observed in the course of the world, that abundance begets delicacy and animosity; that againe, quarrells and vastation of warre; and from thence growes

Torpes
ignava
mens, &
circumla-
trantibus
curis tem-
poralibus
cum pene
ad stupo-
rem dedu-
cta &c.
Greg.
Epist. 1, 7.
127.

Trifarius
rerum cur-
sus, Abun-
dantiæ,
Indigen-
tiæ, Tem-
perantiæ;
ex abun-
dantiâ ani-
mopetitas
&c. Palsie.
temp. in
An. 1404.

growes poverty ; is no lesse true in the particular state of the soule ; If we be rich and high fed, we grow wanton, and stomackfull, and apt to make warre with heaven, till we be taken down againe with affliction : Thereupon, it is that the wise and holy God, hath found it still needfull to sauce our contentments with some mixtures of sorrow ; and to proclaime the iubile of our mirth and freedome, upon the sad day of expiation : The man after Gods owne heart could say, *In my prosperity I said, I shall never be moved ; but the next yee heare is, Thou didst hide thy face, and I was troubled ;* and

P sal. 6.
7.

and this trouble he professes
to have beene for his good;
without these meet tempera-
ments, worldly hearts runne
wilde, and can say with the
scornfull men, that rule in Je-
rusalem; *We have made a cove-
nant with death, and with hell are
wee at agreement; when the
overflowing scourge shall passe
thorow, it shall not come to us,
for we have made lies our re-
fuge, and under falshood have
wee bid our selves: yea in a stout
insolence, as the Prophet Iere-
my expresses it; They belie the
Lord, and say, it is not he; neither
shall evill come upon us; neither
shall we see sword, or famine. Nei-
ther yet is it only the abuse of*
N Gods

Esay. 28
15.

Ier. 5. 12.

Gods long suffering and bounty that produceth this ill habit of security, and hard-heartednesse; but especially, a custome of sinning: Oft treading hardens the path; the hand that was at the first soft, and tender, after it hath beene injured to worke, growes brawned, and impenetrable. Wee have heard of Virgins, which at the first, seemed modest; blushing at the motions of an honest love; who being once corrupt, and debauched, have grown flexible to easie intreaties unto unchastity, and from thence, boldly lascivious, so as to sollicite others, so as to prostitute themselves to all comers,

mers, yea (as our *Casuits* com-
plaine of some Spanish Stewes)
to an unnaturall filthinesse.
That which our *Canonists* say,
in an other kind, is too true
here, Custome can give a lu-
risdiction; neither is there any
stronger law than it: The con-
tinued use then of any known
sinne, be it never so small, gives
(as *Gersons* phrase is) a strong
habituatiō; and, though it be
a true rule, that habits do only
incline, not compell; yet the
inclination that is wrought by
them, is so forceable, that it
differs little from violent:
Surely so powrefull is the ha-
bit of sinne, bred by ordinary
practise, as that it takes away

Martin.
Vivaldus
in Cande-
labro.
in Cap. de
Confess.

Vivald. 4.
parte in
30.

Habitus
inclinant,
non co-
gunt.

the very sense of sinning; so as the offender now knowes not that he doth the very act of some evill; much lesse that he sinnes, and offends in doing it; and now the heart is all turned dead flesh, whether too good, or ill: there is not then a more dangerous condition incident into the soule of man, than this of security; it bars us of the capacity of any good, that may be wrought upon us, it exposes us to the successe of all tentations, it drawes downe the heaviest of Gods judgements upon our heads; it defies justice, it rejects mercy, it makes the heart Gods Anvile, (which the harder it is struck, the more rebounds

bounds the blow) but the devills featherbed, wherein hee sinkes, and lyes soft, at free ease; neither would that evill spirit wish for any more pleasing repose; it flatters the soule with an impossible impunity, it shifts off necessary vengeance: Lastly, whiles other dispositions do but yeild to an hell, this invites it. By how much more wo- full it is, by so much more carefull must we be to avoid it.

N 3 SECT.

SECT. XIV.

IF we care for our souls then, we shall zealously apply our selves to prevent this hellish evill; which shall bee done, if wee shall constantly use all meanes to keepe the heart tender; whereof the first is, Frequent meditation upon the judgements of God, attending sinners: it is the Apostles owne prescript; *Let us have grace, whereby we may serve God acceptably, with reverence and godly feare; For our God is a consuming fire.* Could wee but stoop downe a little, and looke into hell, wee should never come
thi-

Heb. 12,
18, 19,

thither; the apprehension of those torments would be sure to keep us from sinning, and and impenitence; It is a true observation of *Cyrill*, that the want of beleefe is guilty of all our obdurednesse; for should it be told thee, (saith that Father) that a secular Iudge intends to doome thee to bee burned alive to morrow, how busily wouldst thou imploy the remaining time to prevent the judgement? how eagerly wouldst thou runne about, how submissively and importunately wouldst thou sue, and beg for pardon, how readily wouldest thou poure out thy money to those friends, that

Cyr. in
Lev. lib. 9

should purchase it? and why wouldest thou do all this, but because thou doubtest not of the truth of the report? Were our hearts no lesse convinced of the designation of an everlasting burning to the rebellious and impenitent, could we lesse bestirre our selves? To this purpose also it will much conduce that we meditate often of our owne frailty and momentanynesse; no evill can fasten upon the soule of that man, that hath death ever before his eyes; That father said well, he easily contemnes all things that thinks to die every day; The servant that said, my master deferres his comming,

was

was he that revelled in the house, and beat his fellowes; he durst not have done it, if he had seene his master at the doore: No whit lesse prevalent a remedy of security is a firme resolution of the soule to repell the first motions to what soever sinne, whose nature (as experience tells us) is to gather strength by continuance; commonly all onsets are weakest in their beginnings, and are then most easily, and safely resisted: Custome can never grow where no action will be admitted to make a precedent: It is well observed by that learned Chancellour of *Paris*, that some filthy and blasphemous cogi-

Cogitationes
fœdæ, blasphemæ,
noxie, potius
vincuntur
contem-
nendo, quam re-
spondendo. Gerf.
de pre-
cept. Theolog.

cogitations are better overcome by contemning them, than by answering them; If either way they bee repulsed, the heart is safe from security: But, thirdly, if we have beene so farre overtaken as to give way to the perpetration of evill, our care must be to work our hearts to a speedy renovation by repentance; If sinne have seized upon the soule, it may not settle there; this is that which will else work a palpable indisposition: Let a knife be wet with the strongest *aqua fortis*, and presently wipt dry againe, the mettall is yet smooth, and bewrayeth no change; but, if that moist fire be

bee suffered to rest upon it a while, it eates into the blade, and leaves behind, some deep notes of corrosion; It is delay in these cases that breeds the utmost danger; Let a candle that is casually put out, be speedily rekindled at the next flame, neither is the scent offended, nor the wick unapt to be strait-way re-inlightned; stay but a while, the whole roome complains of the noy-some smell, and it will cost perhaps much puffing, and dipping in ashes, ere it can recover the lost light. That which *Salomon* advises in matter of suretiship, we must do in the case of our sinne; speedily extricate

Prov, 6, 4.

tricate our selves, and give no sleep to our eyes till we bee freed from so dangerous an engagement. Moreover, unto these, it must bee our maine care, not to give any check to the conscience, upon whatsoever occasions: That power hath as a keene so a tender edge, and easie to be rebated; when that dictates to a man some duty, or the refraining of some doubtfull action, he that disobeyes it, makes way for an induration; for when that faculty hath once received a discouragement, it will not be apt to controule us in evill; but growes into a carelesse neglect of what we do, or omit; and so

so declines to an utter senselessnesse; As therefore wee must bee carefull to have our consciences duly regulated by the infallible word of God, so must wee be no lesse carefull still, to follow the guidance of our conscience, in all our wayes: And that all these things may be performed with effect, we must bee sure that wee do constantly observe all our set exercises of piety, hearing, reading, receiving the blessed Sacrament, prayer, and especially, strict selfe examination, whereby wee may come to espy our first failings, and correct our very propensions to evill: One said well, that nature,

Gerf. fer.
de Domin.
Evangel.
Plus ab-
horret
gratia ori-
um, quàm
natura
vacuum.

αἱ καὶ
ἀρεταὶ
πρᾶξις
τοῖς φιλο-
κάλους ἐν-
σιν ὑδρῶν.
Arist. Eth.
lib. 1.

tute doth not more abhorre
vacuity than grace doth idle-
nesse; now all these, if they
seeme harsh and tedious to
corrupt nature; yet to the re-
newed heart (familiarily con-
versant in them) nothing is
more pleasing, and cordiall.
The Philosopher could say,
and find, that vertuous actions
are delightfull to well disposed
minds; in so much as it is defi-
ned for the surest argument of
a good habit fully acquired,
that wee find contentment
and delectation in good per-
formances.

Lastly, because ill used pro-
sperity is apt to obdure the
heart, we must be sure to set-
tle

tle in our selves a right estimation of all these worldly things; which indeed, are, as they are taken: I may well say of riches, as the Iewish Rabbins had wont to say of their *Cabala*; with a good heart, they are good; otherwise they are no better than the Mammon of iniquity: and indeed, worse than want; but at their best, they are such, as are utterly unable to yeeld true contentment to the soule; they are good for use, ill for fruition; they are for the hand to imploy, not for the heart to set up his rest in: hereupon it is, that the holiest men have still both inclined and perswaded to their
con-

Bene ha-
bet quod
mo' estant
te omnia
quæ cer-
nis, utique
temporalis
& mortu-
lia, &c.
Gerlepiſt.
ad Card.
Camera-
cenſ.

Ep. 24, ad
Gilbertum
Londini.

Ber, Specul.
Monacho-
rum.

Lib. Con-
formitat;
Conform.
3.

contempt: That great master
of meditation applauded it in
his friend, the Cardinal of
Cambray, as the happiest con-
dition; that all these earthly
and temporall things which his
eye beheld, were tedious unto
him; And Saint *Bernard* mag-
nifies in this name his deare
acquaintance, *Gilbert*, Bishop
of *London*, that even in that
state, he would live poore; and
the same Father would have
his Monke to take most joy,
and think himselfe then wel-
commeſt, when the courſeſt
fare was ſet before him; an-
ſwerable whereunto (but be-
yond it was the diet of *Valen-
tine* a rigorous Votary, who for
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ten yeares together, would eat nothing but bread dipt in water, wherein wormwood was steeped; And of that other his fellow, who steeped his bread in lye, that he might eat ashes with the Prophet.

Not to runne into extremities, it is sure and necessary counsell which the Psalmist gives us to resolve; *If riches increase, not to set our hearts upon them*; to account them no other than as good helps, and needfull impediments; and all worldly contentments such, as are not worthy to take us up: It was a question moved to the founder of some strict devotionists, whether they might
O laugh

Psalm 62.
10.

Si ex toto
cōderi-
dere non
licet?
R sp. ne-
gativè
Reg. Bene-
dicti, c. 32.

laugh with all their heart, and it is answered negatively; *Non licet*: And the devout Governor of the votaries of *Clareval*, could give charge to his religious; *Non debet totus manducare*: and it is reported by the writer of his life, if he heard any of his Dorter snoring in his sleep, he would chide that man, as sleeping carnally, and secularly. Surely the world is, and should be the same to them and us, who have no lesse ingaged our selves to a professed hostility unto all the vanities thereof; and have no more hearty share in the pomps, and pleasures of it, than the most reclused *Anacho-*

rets:

rets: At the best, this earth can be no other than our vally of teares, and region of our pilgrimage. Our *Giraldus Cambrensis* tells us that his Saint *Brendan*, upon long and wearisome travell, at last went so farre, as to come to the sight of the earthly *Paradise*: They may, that list, believe it, but sure I am; Never any mortall eye (since the Angell brandished his sword there,) could find ought worthy the name of a *Paradise*, in this inferiour world; here is Purgatory enough, and perhaps, some hell above ground: But if, as *Ortelius* of late held, that all the whole earth was, at the first,

Girald.
Camb.
prefat. ad
tract. de
mirac.

Abrah.
Ortel.
In the
Geograph.
Ego vero
paradisum
ubique fu-
isse puto,
nempe
ante A-
dami lap-
sum, &
non locum
significa-
re, sed loci
naturam
& qualita-
tem.

S. Martin.
Cujus faci-
em non
fulcavit
maior;
nec levi-
gavit rufus.
Ber. spec.
monach.

Quanto
interius
delecta-
mur, tan-
to a super-
no amore
disjungi-
mur. Ber.
de interi-
ore domo.

Paradise, any man shall now think that any part of it is so still, I shall pittie him; and think him worthy the pleasure of these earthly torments: For us, if we would have our soules safe, wee must learn with the blessed Apostle, so to use the world, as if we used it not, and strive to attaine to the equable temper of that holy man, whose face was neither darkened with sorrow nor smoothed with laughter, as well knowing, that what affection soever the world wins of us, is lost unto God. Thus, if we shall keep our selves carefully from the trade of sinne, and from the fascination of the world, wee shall

shall be sure that our hearts
shall not thus be deaded with
security.

SECT. XV.

THe no lesse direct, but
more active opposite to ho-
ly feare, is Presumption. We
presume when, out of an un-
just selfe-love, we entertaine an
higher opinion of our spirituall
estate, than there is cause;
whether in respect of the way,
or of the end; Gods favour as
the way, Salvation as the end:
We are apt to overweene our
interest in Gods favour & our
assured safety thereby; cōmon-
ly upon a double ground, ei-
ther

ther matter of event, or matter
 of ability : For, either we mis-
 interpret faire events, as pled-
 ges of happinesse, and safety ;
 or, we mistake those qualities
 for true graces, which are
 ther meeke appearance
 haps, no better than
 mities ; Millions of
 carry both wayes, and
 fore so far from seem
 they go dancing toward
 hell. It was the strong Be
 which the Egyptian lewes re-
 up against all Ieremy's mena-
 ces, *We will burne incense to the*
Queene of Heaven, and poure
out drink-offerings to her, as we
have done, we and our fathers,
our Kings and our Princes, in the
Cities

Ier. 44. 17.

Cities
of Is
plent
and s
been

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in, if
they
from
be no

*Cities of Judah, and in the streets
of Ierusalem: For then, wee had
plenty of victuals, and were well,
and saw no evill. Had their belly
beene their God, the argument
would well; that deity is
filled with store of cares,
God, many times,
mailes sends lean-
all hearts know
measure felicity,
affluence of what
serves them; and that
serves them most, which
gives most contentment to
their sense, and appetite; wher-
in, if their desires be answered,
they are soone transported
from themselves; and now, can
be no other than the great fa-*

ther matter of event, or matter of ability : For, either we misinterpret faire events, as pledges of happinesse, and safety; or, we mistake those qualities, for true graces, which are either meer appearances, or perhaps, no better than very enormities; Millions of men miscarry both wayes; and are therefore so far from feare, as that they go dancing towards their hell. It was the strong Bulwark which the *Egyptian* Iewes set up against all *Ieremy's* menaces, *We will burne incense to the Queen of Heaven, and poure out drink-offerings to her, as we have done, we and our fathers, our Kings and our Princes, in the Cities*

Ic^r. 44. 17.

Cities
of Ier
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*Cities of Judah, and in the streets
of Ierusalem: For then, wee had
plenty of victuals, and were well,
and saw no evil. Had their belly
beene their God, the argument
had held well; that deity is
best pleased with store of cares,
but the true God, many times,
even with Quails sends lean-
nesse: Carnall hearts know
not how to measure felicity,
but by the affluence of what
most pleases them; and that
pleases them most, which
gives most contentment to
their sense, and appetite; wher-
in, if their desires be answered,
they are soone transported
from themselves; and now, can
be no other than the great fa-*

2 Chron.
26, 15.

Ezec, 29, 3.

yourites of heaven. If *Uzziah* once feele himsefe growne strong, his heart is lifted up; why should not a Censer fit him no lesse than a Scepter? The great Dragon of *Egypt*, when hee hath lien at ease a while, in the swolne waters of his *Nilus*, can say, *My river is my owne, and I have made it for my selfe*: and, who is there that hath fished successfully in this sea of the world, but is ready to sacrifice unto his owne nets; and sayes within himsefe, Had I not beene so good, I had not sped so well: Our naturalists truly observe, that the most peysonous flies are bred in the sweetest fruit-trees; So are these

these most dangerous presumptions in an outward happiness of condition: Let an Amalekitish *Agag* be but a little made of, he comes in delicately and sayes; *Surely the bitterness of death is overpast*; when a King hath beene indulgent, a Prophet will not be bloudy: all is safe; there may be hope of my crowne; there can be no danger of my head. Hereupon it is, that (as those whose heads are laid upon downe pillows, are not apt to heare noyse) the over-prosperous have their cares precluded against all threats of perill, all counsells of reformation; as thinking they neither need to wish

I Sam. 15.
32.

wish themselves better, nor to
 feare being worse. And whiles
 they applaud themselves (as
 the only darlings, they looke
 overly and scornfully upon the
 meaner estate of others, and
 passe deep censures upon the
 adversities of their miserable
 neighbours; as if they could
 not fare ill, if they were not so:
Iob cannot bee afflicted if hee
 were not an hypocrite; Doth
 the Tower of *Siloe*, like some
 dreadfull pitfall, overwhelme
 eightene Citizens of *Jeru-*
salem? they were more hai-
 nous sinners than their fel-
 lowes; Doth a Viper seize up-
 on Saint *Pauls* hand? Doubt-
 lesse, *this man is a murtherer,*
whom

Luk. 13. 4.

Acts 18. 4.

whom vengeance would not suffer to live: Thus the vaine hearts of sensuall men are carried with those outward events, which God never meant for the distinction of either love, or hatred; Those that are rich in these proud conceits, make their imaginary wealth their strong City; which they please themselves in thinking impregnable; and as foolish *Micah* argued a necessity of Gods future beneficence to him, by the good that he had done, in procuring a Levite to his Priest; So these flatter themselves with an assurance of Gods present favour, by the benefits which God hath showed

*Iudg. 17.
13.*

showred downe upon them; wherein it falls out oft, as it did with the riflrs of *Semiramis* his tombe; who, where they expected to find the richest treasure, met with a deadly poyson. Neither is it easie to know whether that other presumption of abilities be not at least equally frequent and dangerous; The proud Angell of the Church of *Laodicea* could say, *I am rich and increased with goods, and have need of nothing*; not knowing that hee was wretched, miserable, poore, blind, naked: How many have wee heard to boast of those graces, whereto they beene perfect strangers? How
have

have wee knowne some that have pretended to no lesse illumination than *Pisanus* reports of *Iohn* of *Alverne*, who in a rapture was elavated above every creature, and his soule swallowed up in the abisse of the divinity; when it hath beene, indeed, nothing but a fanaticall illusion: How ordinarily do wee find men challenging no meane share in a lively faith, spirituall joy, fervent zeale, true sanctity, when in the meane while, they have embraced nothing but the clouds of their owne fancies, instead of these heavenly graces; and, by this meanes have stript themselves of the possi-

Lib. con-
formit.

1 King. 22.
24.

possibility of those holy virtues, which they falsely soothed in themselves : for who can care to seeke for that which he thinks he hath already? Men do not so much covet, as arrogant spirituall gifts; Every *Zidkiah* can say, *which way went the Spirit of God from mee to speake unto thee?* and like a spirituall Epicure, can clap himselfe on the breast, with Soule take thy ease, thou hast grace enough layd up for many yeares : from this opinion of satiety arises a necessary carelesnesse of better indeavors, and a contemptuous undervaluation of the poore stock of grace in others ; It being commonly incident into

into these presuming soules, that was of old wont to be said of the *Tartars*, that they are better invaders of other mens possessions, than keepers of their owne: those censures then, which they should spend upon their owne secret corruptions, they are ready to cast upon the seeming enormities of their neighbours: And as if they would go contrary to the Apostles charge; *Be not high minded, but feare*; these men are high-minded and feare not.

The way leades to the end, the presumption of the way, to the presumption of the end: over-weening and misprision
of

of grace, to an over-reckoning of an undue salvation. Good God, with what confidence have I heard some, not over-conscionable men, talke of the assurance of their heaven; as if the way thither were so short, and so plaine, that they could not misse it; as if that passage had neither danger nor difficulty; as if it were but a remove from the Lobby to the great Chamber, wherein they can neither erre, nor fall: Here need no harsh exercises of mortification, here are no misdoubts of Gods desertions, no self-conflicts, no flashes of troubled consciences, but all faire and smooth; Have they sinned, the

the score is crossed by their
surety ; have they forfeited
their soules, their ransome is
payd ; is justice offended,
mercy hath satisfied : Short-
ly, they have by *Aceius* his
ladder climbed up into hea-
ven, and stollen the sight of
the Book of life, and found
their name there ; and who
can obliterate it ? I cannot
forget a bold word, which ma-
ny yeeres ago, I heard fall
from a man whom I concei-
ved not to have had any
extraordinary reason of con-
fidence ; If I should heare
God say, there shall but one
man be saved, I would strait
say, That is I, Lord. Surely
P the

the man was in good favour
 with himselfe, in what termes
 soever hee stood with the
 Almighty. Not that I con-
 demne an holy and well-
 grounded resolution of our
 spirituall estate; I know who
 hath charged us, to give di-
 ligence to make our calling
 and election sure: Had it
 not been at all feisible, our
 wise and good God had not
 tasked our diligence with it;
 and, had it been easie, and
 obvious, it might even with-
 out diligence of study and
 endeavour, have beene ef-
 fected: Now, as one said of
 Evangelicall Counsels, I must
 say of this high pitch of
 Christi-

of Prophanenesse.

211

Christianity ; It is not for every man to mount up this steep hill of assurance ; every soule must breathe, and pant towards it, as he may ; even as wee would and must to perfection : hee is as rare as happy, that attaines it. Give mee a man that hath worne out himselfe with a strict austeri-ty ; who by many secret bickerings hath mastered his sturdy and rebellious corruptions, who in a trembling awfullnesse walks constantly with his God, keeping a severe watch over all his wayes, assiduous and fervent in his devotions ; Shorly, of who hath spent his time in

P 2 heaven

Non est
omnium
volare ad
alta mon-
tana con-
sistorum.
Gers.

heaven before-hand : why should I not beleeve that God hath sealed up to such a soule, an assurance of his future glory ? Some transient acts of interposed doubting may, and will glance into the holiest heart; but, a formed habit of doubt fallies not into such an eminence of grace : This is not a lesson for every novice to take out ; whose maine care must ever bee, to work out his salvation with feare and trembling. As for spirituall security, let him labour towards it, as that which hee would most gladly compasse, but
not

of Prophanenesse.

213

not brag of it too soone,
as that which he hath al-
ready compassed.

P 3

SECT.

SECT. XVI.

AS there is no disease incident into the body, for which nature hath not provided a remedy, so neither is there any spirituall complaint incident into the soule, for which grace affords not a redresse.

The way of the generall cure of presumption is, to take a just estimate of our priviledges and abilities; and to work the heart to a true self-dejection, and humiliation,

under

under the mighty hand of God; Particularly, he can never presume upon those outward commodities, that seriously considers how they are valued by the owner, and giver of them : Where are the most curious and rich Pearles layd up, but in the mud of the sea? And what is the earth, but *marsepium Domini*, (as Saint Malachy termed it of old;) Gods purse wherein he puts his most precious jewells, and mettalles; And what baser peece hath the world, than this repository? And, if it please him to lay them out; how doth hee think them worthy to be be-

Iob. 9. 24.

Iob. 12. 6.

stowed; *He fills the belly of the ungodly with his bidden treasure*, saith the Psalmist; and, *The earth is given into the hands of the wicked*, saith holy Iob in his answer to Bildad; neither is it other that he observes in his reply to Zophar, *The Tabernacles of the robbers prosper, and they that provoke God, are secure, into whose hands God bringeth abundantly*; How then can we esteeme those things as pledges of favour, which God makes choyce to cast upon enemies? which mere naturall men have contemned, as not worthy their affectation, or regard? with what

what scorne did those naked *Brachmanni* (the relation is fatherd upon Saint *Ambrose*) repell the professed gold ? And if at any time it hath pleased him, whose the earth is, and the fullnesse thereof, to lade his deere ones with this thick clay, as himselfe stiles it ; and, to store them with abundance, he doth it not without a further blessing of sanctification ; Some kinds of fishes there are that passe for delicate, with our great masters of the palate, which yet , must have the dangerous string in their backs puld out , ere they can

can bee safely fed upon. Such is worldly wealth and prosperity ; The wise and holy God plucks out their venome, when he will have them serv'd up for dainties to his childrens table ; Or if he find that the deceitfulnesse of riches will be apt to beguile good soules, he deales with them , as carefull gardiners are wont to do by those trees from which they expect fayre fruit ; abate the number of their blossomes, as more caring they should be good, than full : Lastly then , How can we account those arguments of favour, which the
best

best have had least; Even the great Lord of all the world, for whom heaven it selfe was too strait, when he would come down and converse with men, could say, *The Foxes have holes, and the fowles of beaven have nests, but the son of man hath not where to rest his head*; And when the tribute mony was demanded, is faine to send for it, to the next fish: Shortly, wore out his few dayes upon earth, in so penall a way, that his sorowes were read in his face; in so much as when he was but two and thirty yeares of age, the by-standers could say, *Thou art not yet fifty*; What

What proofes of divine
favour then are these to
presume upon, which the
worst have, which the best
want, which God oft-times
gives in judgement, denyes
in mercy.

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SECT. XVII.

There cannot bee a more
sure remedy for presumption
of abilities, than to
take an exact survey of our
graces, both of their truth,
and degrees. Satan is a
great impostor, hee that was
once an Angell of light,
knowes how to seeme so
still; when hee left to bee
an Angell, hee began to bee
a Serpent; and his continuall
experience cannot but
have added to his Art, so
as

as he knowes how to counterfeited graces, both in himselfe and his, in so exquisite a fashion, that it is not for every eye to discerne them from true. We see to what perfection Mechanicall imitation hath attayned; what precious stone hath Nature yeilded, which is not so artificially counterfeited, both in the colour and lustre, that only the skilfull Lapidary can descry it; Pearles so resembled, that for whiteresse, cleernesse, smoothnesse, they dare contend with the true; Gold so cunningly multiplied and tinctured, that neither the eye can distinguish it,

it, nor the touch, scarce the crucible : So as Art would seeme to bee an *Havilah*, whose Gold is good ; whiles Nature is an *Ophir*, whose Gold is exceeding good: What marvell is it then, if crafty Spirits can make so faire representations of spirituall excellencies , as may well deceive ordinary judgments ? The *Pythonesse's Samuel* was so like the true, that *Saul* adored him for such ; And *Iannes* and *Jambres* made their wooden Serpent to crawl so nimbly, and hiss so fiercely, that till *Moses* his Serpent devoured theirs, the beholders knew not whether

ther were more formidable; Some false things seeme more probable than many truths; there must be therefore much serious and accurate disquisition, ere we can passe a true judgement, betwixt apparent and reall graces; Neither would it aske lesse than a volume to state the differences whereby we may discriminate counterfeit vertues from true, in all their severall specialties; they are faced alike, they are clad alike; the markes are inward, and scarce discernable by any but the owners eyes. In a generality, we shall thus descry them in our owne hearts

hearts: True grace is right-bred, of a divine originall, and comes down from above; even from the father of lights; Gods spirit working with, and by his own ordinances, produceth it in the soule, and feeds it by the same holy meanes it is wrought: The counterfeit is earth-bred, arising from mere nature; out of the grounds of sensualitytie. True grace drives at no other end than the glory of the giver, and scornes to look lower than heaven: The counterfeit aimes at nothing but vaine applause, or carnall advantage, not

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caring to reach an inch above his own head.

True grace is apt to crosse the plausiblest inclinations of corrupt nature, and chears up the heart to a delightfull performance of all good duties, as the best pastime. The counterfeite is a meere parasite of fleshly appetite, and findes no harshnesse, but in holy devotions. True grace is undantedly constant in all opposition; and like a well wrought vault, is so much the stronger by how much more weight it undergoes; This metall is purer for the fire, this Eagle can look upon the hottest Sunne:

Sunne: The counterfeit shoves most gloriously in prosperity ; but when the evill day commeth , it looks like the skinne of a dead Camelion , nasty and deformed. Lastly, true grace is best alone : the counterfeit is all for witnesses. In brieft, if in a holy jealousie of our own deceitfulness, wee shall put dayly interrogatories to our hearts, and passe them under severe examinations, we shall not bee in danger to presume upon our mistaken graces ; but the more we search, the more cause we shall find of our

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humiliation, and of an aw-
full recognition of Gods
mercy, and our own unwor-
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SECT. XVIII.

THE way not to presume upon salvation, is, in an humble modesty to content our selves with the clearely revealed will of our Maker; not prying into his counsells, but attending his commands : It is a grave word wherein the vulgar translation expressees that place of *Salomon*, *Scrutator majestatis*, *opprimetur à gloria*; hee that searcheth into majesty, shall bee overwhelmed with glory;

Pro. 25. 27.

Q 3 Amongst

Deut 29.
29.

Amongst those sixtene places of the Bible, which in the Hebrew are marked with a speciall note of regard; that is one, *The secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children for ever; that wee may do all the words of this Law.* Wherein our maine care must bee, both not to sever, in our conceit, the end from the meanes, and withall, to take the meanes along with us, in our way to the end: It is for the heavenly Angels to climbe downe the ladder from heaven to earth: It is for us onely to climbe up

up from earth to heaven:
Bold men! what do we be-
gin at Gods eternall decree
of our election, and thence
descend to the effects of it
in our effectuall calling, in
our lively and stedfast faith,
in our sad and serious re-
pentance, in our holy and
unblameable obedience, in
our unfailcable perseverance;
This course is saucily pre-
posterous; What have wee
to do to be rising the hid-
den counsells of the High-
est; Let us look to our owne
wayes: Wee have his word
for this; that if wee do tru-
ly beleeve, repent, obey,
persevere, wee shall bee sa-
ved;

ved; that if wee do heartily desire, and effectually indavour, in the carefull use of his appointed meanes, to attaine unto these saving dispositions of the soule, wee shall bee sure not to faile of the successe: What need wee to look any further, than conscientiously and cheerefully to do what we are enjoyned; and faithfully and comfortably to expect what hee hath promised? Let it be our care, not to be wanting in the parts of our duty to God; we are sure hee cannot be wanting in his gracious performances unto us: But if wee in a groundlesse conceit of an election shall let
loose

loose the reines to our sinfull
desires, and vicious practises,
thereupon growing idle or un-
profitable; wee make divine
mercy a Pander to our unclea-
nesse, and justly perish in our
wicked presumption.

SECT.

SECT. XIX.

THe other extreame follows: It may seeme a harsh word, but it is a true one; that there may bee an evill feare of a good God; A feare of horror, and a feare of distrust. That God, who is love it selfe, is terrible to a wicked heart; Even in the beginning, our first progenitor ran from the face of his late maker, and hid him in the thickets; For it is a true observation of *Tertullian*, no
wic-

wickednesse can bee done without feare, because not without the conscience of doing it. Neither can any man flee from himselfe, as *Bernard* wittily: and this conscience reads the terrible things that God writes against the sinner; and holds the glasse, wherein guilty eyes may see the killing frownes of the Almighty: Now offensive objects cause the spirits to retire, as Philosophy and experience teacheth us; whereupon followes a necessary trepidation in the whole frame of the body: And now the wicked heart could wish there were no God; or (which is all

all one) that this God had not power to avenge himselfe; and, finding that after all his impotent volitions, the Almighty will bee still and ever himselfe; he is unspeakably affrighted with the expectation of that just hand, which hee cannot avoid: This terror, if (through the improvement of Gods mercy) at the last it drive the sinner to a true penitence, makes an happy amends for its owne anguish; otherwise, it is but the first flash of that unquenchable fire, which is prepared for damned soules. In this case men do not so much feare God,

God, as are afraid of him: and such a torturing feare is never but joyned with heart-burning, and hatred: wherein sinners demeane themselves to God, as they say the *Lampray* doth to the fisher, by whose first blow that fish is said to bee dulled, and astonished, but intraged with the next, and following: Wretched men! it is not Gods fault that hee is terribly just; no, it is his glory, that hee is mercifully terrible. It is not for me to say as *Spalatenfis* cites from *Cyrill*, that those who would not bee saved, are no lesse beholden to the bounty

Lib. 7. de
Repub
Ecclesiast.
cap. 10.
nu. 121.

ty of the good God , than those that are brought home to glory: I know and blesse God . for the difference ; But certainly , God is wonderfully gracious (as hee is also infinitely just) even to those that will needs incurre damnation ; having tendered unto them many powerfull helps to their repentance , which hee hath , with much patience , and longanimity expected. That God therefore is just , it is his owne praise , that hee is terrible , wee may thank our selves ; for were it not for our wickednesse , there were nothing in God , not infinitely

nitely amiable : Seest thou then, O sinnefull man, nothing at all in Gods face, but frownes, and fury; doth every beame of his angry eye dart vengeance into thy soule? so as thou would'st faine runne away from his presence, and wocest the rocks and mountaines to fall upon thee and hide thee from the sight of that dreadfull countenance; cleanse thy hands, purge thine heart, cleare thine eyes with the teares of true contrition, and then look up, and tell me, whether thou dost not see an happy change of aspect, whether thou canst now discern ought in that face,

face, but a glorious loveliness, fatherly indulgence, unconceivable mercy, such as shall ravish thy soule with a divine love, with a joy unspeakable and glorious.

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SECT. XX.

SEldome ever is the feare
of horror separated from
a feare of distrust; which
in the height of it, is that which
we call despaire; for when the
soule apprehends a deep feare
of Gods dereliction, it cannot
but be filled with horreur.
Now as the holy and well mo-
derated feare gives glory to
God, in all his attributes, so
this extremity of it affronts and
dishonours him in them all;
but especially, in his mercy,
and truth. In his truth, sugge-
sting that God will not make
good his promises; in his mer-

R cy,

*Non est
minimum
officium fi-
dei metus.
Hilar. in
Ps. 66.*

*Non super-
vat bonita-
tem dei
malitia
delictorum
Cyril in
Leuit. 1. 9.*

cy, suggesting that he either cannot, or will not, forgive and save; It was a true observa- tion of Saint Hilary, that it is not the least office and effect of faith to feare, for that it is laid by the Prophet Esay, *He shall fill them with the spirit of the feare of the Lord*: and againe, *we are charged to worke out our saluati- on with feare*. But there cannot be an act more opposite to faith, then to feare distrustfully, to despaire in fearing, none more injurious either to God, or our owne soules: For sure- ly, as Cyril well, *the wickednesse of our offences to God, cannot exceed his goodnesse toward us*, the praise whereof from his creature

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of *Prophanenesse.*

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creature he affects and esteems
so highly, as if he cared not, in
any other notion, to bee ap-
prehended by us: proclaiming
himselfe no otherwise in the
mount, then, *The Lord, the*
Lord God, mercifull, and graci-
ous, long suffering, and abundant
in goodnesse and truth; keeping
mercy for thousands, forgiving
iniquity and transgressions, and
fine; adding onely one word,
(to prevent but too much pre-
sumption) That will by no
meanes cleare the guilty; which
to doe, were a meere contra-
diction to his justice: Of all
other therefore GOD hates
most to be robbed of this part
of his glory. Neither is the
R 2 wrong

Exod. 34.
6. 7.

wrong done to God more palpable, then that which is done herein unto our selves; in barring the gates of heaven upon our soules; in breaking open the gates of hell to take them in, and in the meane time striving to make our selves miserable, whether God will or no. And surely, as our experience tels us concerning the estate of our bodily indispositions, that there is more frequent sicknesse in summer, but more deadly in winter; so we finde it here; other sinnes and spirituall distempers are more common, but this distrustfull feare, and despaire of mercy (which chills the soule with

with a cold horror) is more mortall. For the remedy whereof, it is requisite that the heart should be thoroughly convinced of the super-abundant and ever-ready mercy of the Almighty, of the infallible and unfaileable truth of all his gracious ingagements; And in respect of both, be made to confesse, that heaven can never be but open to the penitent. It is a sweet word and a true one of Saint Bernard, *In thy Booke O Lord,*^a are written *all that doe what they can, though they cannot doe what they ought;* Neither doth God onely admit, but he invites, but he importunes

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*In libro
transcriptum.
tunc omnes
qui quod
possunt fa-
ciunt, et si
quod debent
non possunt
Barn. Apol
ad Gulielm.
Abbat.*

men to be saved; what could he doe more, unlesse he would offer violence to the Will, which were no other then to destroy it, and so to undoe the best piece of his owne workmanship? It is the way of his decree, and proceedings to dispose of all things sweetly; Neither is it more against our nature, then his, to force his owne ends; and when he sees that fayre meanes will not prevayle to win us from death, he is pleased feelingly to be-mone it, as his owne losse: *Why will ye dye, O house of Israel?* As for the stable truth of his promises, it is so everlasting, that heaven and earth, in their

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vanishing, shall leave it standing fast: His title is, Amen, and faithfull is he that hath promised, who will also doe it: his very essence can no more faile, then his word: He that feares therefore that God will be lesse then his promise, let him feare that God will cease to be himselfe. It was the motto of that witty and learned Doctor *Donne*, the late Deane of *Pauls*, which I have scene, more then once, written in Spanish with his owne hand, *Blessed bee God that bee is God, divinely, like himselfe*: as the being of God is the ground of all his blessed adscriptions, so of all our firmitude, safety,

consolation; Since the veracity and truth of God (as his other holy attributes) are no other then his eternall essence: Feare not therefore, O thou weake soule, that the Almighty can bee wanting to himselfe, in sayling thee; Hee is *Iehovah*, and his counsels shall stand; Feare and blame thine owne wretched infirmities, but the more weake thou art in thy selfe, bee so much the stronger in thy GOD; by how much more thou art tempted to distrust, cling so much the closer to the Author and finisher of thy salvation.

Thus

Thus if wee shall hold an even course betwixt security on the one part, and horreur and distrust on the other; If the fortified and exalted eyes of our soules, being cleared from all inward and ambient impediments, shall have constantly fixed themselves upon the ever-present Majesty of God; not without a spirituall lightsomnesse, and irradiation, and therewith, an awfull complacency of soule in that glorious sight, and from thence shall bee cast downe upon our owne vilenesse, throughly apprehending how much worse then nothing we are,

are, in, and of our selves, in the sight of God, wee shall be put into a meet capacity of an holy and well mixed feare: And, if now, our hearts thus enlightened, shall be taken up with an inward adoration of the infinite power and greatnesse of GOD, manifested in the framing and ordering of this visible world, and of the infinite goodnesse and mercy of GOD, shewed in the marvellous worke of mans redemption, and shall be carefull to expresse this inward worship in all due reverence, (upon all occasions) to the Name, the Word, the Services, the House, the Messengers of

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of the Almighty; withall, if our humble soules shall meekly submit, and resigne themselves over to the good pleasure of God, in all things, being ready to receive his fatherly corrections with patience, and his gracious directions with obedience. Lastly, if wee shall have settled in our hearts a serious care of being alwayes approved to God in whatsoever actions; and a child-like loathnesse, and dread to give any offence unto so deare and glorious a Majesty, wee shall have attained unto this blessed feare, which wee seeke for, and be happily freed from that wicked
in-

indeuotion, and prophane-
 nesse, to which the world is so
 much, and so dangerously
 subject: which I beseech the
 God of heaven to worke out
 in all readers, to his glory
 in their salvation,

Amen.

FINIS.

O N
City of

and the Commission of a new
Buriall-place, there,

O N

on the Sabbath day, Aug. 24.
1637.

BY
B. of E x o n.

N D O N,

Printed by *Thomas Harper*, for *Nathan*
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at *S. Austins* C